English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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The first question of Fatwa no. 2307

(Part No. 23; Page No. 5)

Q 1: what is the Kaffarah (expiation) for an oath?

A: Kaffarah (expiation) for an oath has been clarified in the Ayah (Qur'anic verse) which reads: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

Feeding means to give every Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, such as dates and the like. Another option is to serve a lunch or a main meal for every Miskin from the average meal that you feed your family. Clothing the Miskins involves giving each of them a garment that would be sufficient to perform Salah (Prayer) while wearing it. For example, you may give every Miskin a garment or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body) if they are accustomed to wearing that kind of clothes.

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Fatwa no. 16827

Q: Kindly instruct us how to feed ten Miskins (needy persons), which is the Kaffarah (expiation) for an oath.

Do three meals have to be served or just one meal for every Miskin. What is the monetary value of the meal? Is it permissible to pay money instead of giving food?

A: The Kaffarah for an oath is to feed ten Miskins; each Miskin is to be given half a Sa` (1 Sa` = 2.172 kg) from the country's staple food in the form of barley, dates, or rice. If the person cannot afford feeding, they have to clothe ten Miskins; giving every Miskin a garment. If this is also unaffordable, they have to emancipate a believing slave. If this is unaffordable, they have to observe Sawm (Fast) for three days. Paying the value of food is not acceptable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5016

(Part No. 23; Page No. 7)

Q: A discussion took place about the forms of Kaffarah (expiation), such as those for breaking oaths, Fidyah (ransom) of breaking fast for the old people or any Kaffarah, which is paid in the form of foodstuffs. They claim that people no longer accept grains or with greater reason cooked food, and ask if it is permissible to pay the Kaffarah in cash.

Please, advise. May Allah reward you with the best and protect you against any harm!

A: It is not permissible to pay the Kaffarah in cash, whether it is paid for breaking an oath, Fidyah of breaking fast for the old people, Hady (sacrificial animal offered by pilgrims) or Fidyah of having an ailment of the head during Hajj or `Umrah according to the soundest opinion of scholars. Kaffarah is given out of the things that the Shari`ah (Islamic law) specified to the person who is entitled to it. It is not conceivable that all people no longer accept anything but money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2432

Q 1: is it permissible to give money that is equivalent to the value of the food required for Kaffarah (expiation) for an oath? Nowadays, money is more useful and it is hard to find ten poor people and feed them at the same time.

A: Giving money as Kaffarah for breaking an oath or for Zhihar (a man likening his wife to an unmarriageable relative), or for invalidating Sawm (Fast) during Ramadan by having intercourse, instead of feeding the needy, is not acceptable, even if money is thought to be more useful. Rather, a Muslim must give food of the type that they feed their own family; wheat, dates, barley, rice, or otherwise, because this Kaffarah is an act of worship that must be done in the manner enjoined by Shari`ah (Islamic law). In addition, you will find many poor people who need this food if you really look for them. Further, the person who is obliged to make Kaffarah does not have to distribute the food all at the same time, rather they may do it the way that best suits them.

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First question of Fatwa no. 3568

(Part No. 23; Page No. 9)

Q 1: I received the reply of Your Eminence regarding an oath that I did not fulfill. You mentioned in your answer that I must observe Sawm (Fast) for three days but if I am not able to do so, I have to feed or clothe ten needy people. I would like to inform you that I have given ten poor people the price of the meals but not the meals themselves. I did so because people nowadays are showered by Allah's Bounties, all praise be to Allah. Thus, I was afraid that people would refuse to take the food from me, had I given it to them. Accordingly, I preferred to give them money instead of food; is this considered a valid Kaffarah (expiation)?

A: It is not permissible to give money for such a Kaffarah. Rather, you have to make the Kaffarah for breaking your oath as mentioned in the following Ayah (Qur'anic verse): ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ Moreover, you have inverted the Fatwa (legal opinion issued by a qualified Muslim scholar) that you ascribed to us in the question. The correct Fatwa is that the Kaffarah is to feed ten poor people by giving each of them half a Sa` (1 Sa` = 2.172 kg), to clothe them, or to free a believing slave.

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Only in case of the inability to do any of that, you can observe Sawm for three - preferably successive - days.

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The first question of Fatwa no. 5519

Q 1: how can I make Kaffarah (expiation) for an unfulfilled oath? Is it permissible to give it in the form of uncooked food to a family of ten or five persons? For example, would offering two Muds (a dry measure of half bushel, 543 grams) and a half of wheat to a ten-person family suffice, or must I give the wheat to each of the ten persons separately?

A: Allah (Glorified and Exalted be He) talks about the Kaffarah in the Qur'an when He says:

﴾for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ If you gather ten poor people and offer them lunch or dinner, or give each one of them half a Sa` (1 Sa` = 2.172 kg) of the usual local staple, such as rice, wheat or the like, this is sufficient.

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The most important thing is making sure that the ten persons, who are fed or given the staple food collectively or individually, deserve Kaffarah and receive it safely.

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The first question of Fatwa no. 6737

Q 1: What is kaffarah (expiation) for an oath? If such expiation involves feeding poor people, how can they be known? Are they those who solicit alms? Have they certain conditions such as performing Salah? Are children included as long as their family belongs to the limited or low-income classes? As for animals and birds, can they be fed as expiation for breaking oaths?

A: Kaffarah for breaking an oath is to feed ten poor people from the common food, clothing them, or freeing a believing slave. If you are unable to do so, you may fast for three days. The poor people are those who do not have enough to live on. Therefore, they are given what is enough to support them. The same applies to children, so long as they and their supporters are poor, then they should be given what is sufficient for them. As for animals and birds, they should not be fed from the money dedicated to fulfilling an obligation,

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such as Zakah (obligatory charity) and Kaffarah. Rather, they can be fed from voluntary charity money.

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The fourth question of Fatwa no. 8065

Q 4: the Kaffarah (expiation) for an oath is to feed ten needy people. If there is a family of ten or eight members, all of them deserving Sadaqah (voluntary charity), is it permissible to give half a Sa` (1 Sa` = 2.172 kg) as Sadaqah for each member of the family or should Sadaqah be given to one needy family even if it is less than ten members?

A: It is enough to offer a Kaffarah for an oath by feeding ten needy people, each one is to be given half a Sa` of wheat or the like, whether they are the members of one family or not.

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The fifth, thirteenth, and sixteenth questions of Fatwa no. 8267

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Q 5: does a person who swears by the Qur'an have to make Kaffarah (expiation) if they break their oath? Is it permissible to swear by the Ka`bah or by Allah's Favors?

A: It is permissible to swear by the Qur'an because it is the Word of Allah, which is one of His Attributes. Swearing by the Qur'an is a valid oath. The person will have to make Kaffarah if they break their oath. It is, however, not permissible to swear by the Ka`bah or by the Favors of Allah (Exalted be He). Swearing an oath will not take effect in such a case. This is based on the Hadith in which the Prophet (peace be upon him) said: ("Anyone who swears by other than Allah is a Kafir (disbeliever) or Mushrik (one who associates others with Allah in His Divinity or worship).")

Q 13: what is the ruling on someone who observes Sawm (Fast) for three consecutive days as a Kaffarah for an oath despite being able to feed ten Miskins (needy persons)?

A: Sawm will not expiate for breaking an oath if the person is capable of feeding or clothing ten Miskins or of emancipating a believing slave. Sawm will only expiate for this if the person cannot afford to feed or clothe Miskins or to emancipate a believing slave. Allah (Exalted be He) says:

(for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.)

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Q 16: does a person have to feed the Miskins with cooked food or just give them dry food, such as rice and barley, while offering Kaffarah for an oath?

A: It does not matter whether cooked or raw food is given to the Miskins in expiation for breaking an oath. For example, the person may cook food to be served to ten Miskins or distribute five Sa`s (1 Sa` = 2.172 kg) to them, each receiving half a Sa`.

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The second question of Fatwa no. 88921

Q 2: if i breach my oath, should i pay Kaffarah (expiation) as a whole to the poor and the needy at the same time or not? Can I give Sadaqah (voluntary charity) to four people on a day, and six people on another day, even a month later? If I find no poor or needy people, can I give the Sadaqah to the charitable institution in our area? Can I give Sadaqah to five people, and then repeat the same five people again, so that they are considered ten people?

A: If a person breaches their oath after swearing by Allah or any of His Attributes, they have to pay Kaffarah, which is feeding or clothing ten needy people, or emancipating a believing slave. If they can afford neither of these, they will have to observe Sawm (fasting) for three days. They may

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feed the needy people at once or on separate days. However, it is better to hasten in doing good deeds. It is impermissible to pay the Kaffarah to a charitable institution; they should distribute it themselves to make sure it reaches the ones who deserve it. It is also impermissible to give it to less than ten needy people.

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The fifth question of Fatwa no. 9555

Q 5: my brother vowed that he would never commit a sin again, otherwise, he would fast for three successive days as a Kaffarah (expiation) for it. Is it sufficient for him to feed ten poor people or does he have to fast?

A: It is enough for him to feed ten poor people, clothe them, or free a believing slave; if he is unable, he should fast for three days.

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The second question of Fatwa no. 10711

(Part No. 23; Page No. 16)

Q 2: what is the amount of food that should be given to the poor as Kaffarah (expiation) for breaking an oath? Is it permissible to give the food of ten poor people to one poor person?

A: The amount of food required for feeding one poor person as Kaffarah for breaking an oath is half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or the type of staple food of the country, which is about 1.5 kg. It is not permissible to give the food of ten poor people to just one poor person, for Allah (Exalted be He) says: ﴾feed ten Masâkîn (poor persons)﴿

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The first question of Fatwa no. 11565

Q 1: a person has to offer a Kaffarah (expiation) for breaking an oath, which is feeding or clothing ten Miskins (needy) or fasting, but all the Miskins he knows do not perform Salah (Prayer). Is it permissible to pay it to them? What should he do?

A: It is obligatory on the Muslim to pay the Kaffarah of breaking an oath to the Muslim Miskins.

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It is not permissible to pay it to a person who does not perform Salah, because whoever abandons Salah due to denying its obligation is Kafir (disbeliever) according to Ijma` (consensus of scholars). Likewise, whoever abandons it due to carelessness is Kafir as well, according to the preponderant opinion of scholars.

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The first question of Fatwa no. 11862

Q 1: a person may give another something and say, "You have to take it, as I make it unlawful for me just like my mother." This habit is widespread in our country. What is the ruling on saying so?

A: If a person makes something lawful to him, other than his wife, unlawful for him, it does not become unlawful. However, he still has to make Kaffarah (expiation) for breaking an oath. It is related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with them both) that he used to say, ("Declaring something (other than the wife) as unlawful is similar to breaking an oath that must be expiated.")

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Fatwa no. 11934

Q: On behalf of my brothers, I dealt with the concerned authorities to issue a seisin document of our agricultural lands. I also referred to the Transportation Department to receive the compensation due as a result of an asphalt road which took part of our lands. Your Eminence, my brothers gave me my share in the compensation in addition to my fees. This act drove the wife and son of one of them to interfere in the matter and utter some provocative words. Since I am diabetic, I took an oath of not taking my share and fees. It is worth mentioning that this woman has no share in our agricultural possessions or the compensation and she only interfered with her son in the matter to give rise to enmity between us, because her husband has agreed to the money given to me. I knew that she meant to interfere to achieve her evil aims. I kept the amount of money given to me aside until you advise me about it and about my oath of not taking anything from it. I ask Allah to grant you a long life. I am eagerly waiting for your answer. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A: If the reality is as you have mentioned, you must offer a Kaffarah (expiation) for the oath, which is feeding ten Miskins (needy persons) - each one half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, or rice - or clothing them, or freeing a believing slave. Your share and fees are not unlawful to you.

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The second question of Fatwa no. 14844

Q 2: Sometimes i breach my oaths, but i do not expiate for them. Later, i might buy a packet of rice and consider it a Kaffarah (expiation) for many oaths at the same time. Is this permissible?

A: You should know the number of oaths you want to expiate for first, and then pay Kaffarah for each oath in the form of feeding ten needy people, on a scale of the average of that with which you feed your own families, or give each of them half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other kind of food eaten by the people of your country.

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The third question of Fatwa no. 15347

Q 3: as Kaffarah (expiation) for a broken oath, a man gave another man a sum of money to feed ten poor people. They could not find ten separate poor persons, is it permissible to give this money to a family of ten or more or less? How should the feeding be? Should they pay the money or should they provide food as mentioned in the Book of Allah (Glorified and Exalted be He), or can they give them rice, oil, chicken and meat? May Allah reward you with the best and guide you!

A: It is Wajib (obligatory) to pay the Kaffarah to ten poor persons, for Allah (Exalted be He) says, ﴿feed ten Masâkîn (poor persons)﴾ If he pays it to a family consisting of ten or more people, it will be enough. If they are less than ten, he should complete the ten. The Kaffarah by providing food is half a Sa` (1 Sa` = 2.172 kg) for each person of the foodstuffs of the country. If he adds meat, butter or oil, to it, this will be much better. It is not permissible to pay it in cash,

for this is contrary to the Qur'anic text.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 17575

Q 3: is it permissible to offer a Kaffarah (expiation) of a broken oath to one poor person only, or should it be offered to ten people? What is the ruling on giving the Kaffarah to one poor person for ten days? Is it permissible to give the Fidyah (ransom) offered for not fasting Ramadan to one poor person after collecting it, or should it be offered to separate people? Please provide us with a detailed answer, may Allah bless you!

A: If a person offers a Kaffarah for a broken oath in terms of food, it should be given to ten needy people, half a Sa` (1 Sa` = 2.172 kg) for each, but giving it to only one person does not suffice, even if it is repeated for ten days, for this is contradictory to the text.

Whereas if a person collects the food offered to make up for fasting Ramadan and gives it to one needy person for several days, this would suffice.

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The second question of Fatwa no. 18446

Q 2: Do I have to observe expiatory Sawm (Fast) for breaking an oath on three consecutive days? What if I do not observe Sawm consecutively for an excuse, such as illness, or without an excuse?

A: It is better to observe expiatory Sawm for breaking an oath consecutively. However, there is nothing wrong if the succession is interrupted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19518

Q 2: One day I did not fulfill an oath and thus I made Kaffarah (expiation) for it. I bought ten bags of rice; one kilo and a half each, and gave them to ten orphans. It may be worth mentioning that these orphans do not have monthly incomes but the

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social support gives them a sum of money on a yearly basis. They also receive Sadaqah (voluntary charity) from some people of goodness. Your Eminence, here are my questions:

1- Is the Kaffarah that I made valid?

2- If the Kaffarh is invalid, how can I make up for it? To whom should I give the food, bearing in mind that orphans are the neediest persons in our village?

3- which is preferred regarding the Kaffarah for an oath; observing Sawm (Fast) or feeding poor people?

4- is succession conditional in Sawm as Kaffarah for an oath?

A: If the condition of these orphans is as you mentioned, what you have done is sufficient as Kaffarah for breaking your oath, In sha'a-Allah (if Allah wills). It is worth mentioning that regarding Kaffarah for an oath, it is optional to feed poor people, clothe them, or free a believing slave and only in case of inability to do any of these, a person is to make Kaffarah by observing Sawm. Finally, the soundest opinion is that it is not obligatory to observe Sawm for the three days successively though doing so is better and safer.

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The first question of Fatwa no. 19781

Q 1: how can I make Kaffarah (expiation) for an unfulfilled oath by feeding ten needy Muslims? Must I feed on a daily basis? If I do not find needy Muslims, how can I make Kaffarah?

A: Anyone who is obligated to make Kaffarah for an unfulfilled oath has the option to feed ten needy persons, giving each of them one kilo and a half of the usual staple food such as rice, wheat, etc., or to clothe them, or to free a believing slave. If they cannot afford any of these, they are to fast for three days. It does not matter if the person feeds or clothes the needy persons on one or separate days. In addition, Kaffarah is to be offered to those known as Muslims, as Allah alone knows intentions.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18959

Q 3: a woman promised her husband that she would never marry another person after he dies so that allah would reunite them on the Day of Resurrection. Is it permissible for her to remarry after his death? Would this be considered unfulfillment

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of a promise, which is one of the traits of the hypocrites. Please advise, may Allah reward you with the best!

A: It is permissible for this woman to remarry after the death of her husband. However, she is required to offer a Kaffarah (expiation) for her oath, because the Prophet (peace be upon him) said, ﴾If ever I take an oath to do something and later on I find that it is more beneficial to do something different, I will do the thing which is better, and offer a Kaffarah for my oath.﴿

The Prophet (peace be upon him) also said, ﴾Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and offer a Kaffarah for your oath.﴿

Indeed, it is better for this widow to remarry,

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because this involves many benefits.

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The first question of Fatwa no. 3135

Q 1: I was a guest at one of my relatives'. I made an oath that he will not slaughter an animal for me, but he made another oath; he did slaughter an animal; and I ate from it. More than six months later, I made another oath. I know that the Kaffarah (expiation) is feeding ten needy people from the average food you provide for your own families, clothing them or emancipating a slave. If a person cannot do either of these, they should observe Sawm (fasting) for three days.

First, how much food or clothing should be given to every needy person? Given that it is hard to know that this person is really needy. Can I pay it to ten Bedouins?

Second, do I have to pay two Kaffarahs or only one?

A: You should give every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, barley, dates, cheese, raisins or any other kind of food that is common in your country. You should also seek the ones who deserve it the most, and pay it to them and their children. As for clothing, you should give each person an Izar (garment worn below the waist), a Rida' (outer garment) and a Qamis (long shirt).

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You also have to pay Kaffarah for the first and the second oaths individually if you breached them. Allah has clarified the Kaffarah for the oath in His saying, (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.)

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Fatwa no. 4508

Q 1: I have to make several Kaffarahs (expiations) for breaking my oaths but I do not know how, as I cannot discern who is really poor. Is it permissible for me to pay the value of Kaffarah in money? How much should I give each poor person? Could I give the money to the committees receiving donations for the benefit of the Mujahids (those striving/fighting in the Cause of Allah) in Afghanistan and other countries?

A: **Firstly,** the Kaffarah for an oath is to free a believing slave, feed ten poor

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people, or clothe them. Anyone who is unable to do this should fast for three days. The basic ruling is clear where Allah (Exalted be He) says:

(Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.) **Secondly,** If several oaths are made and broken for the same thing, only one Kaffarah is required. However, if the oaths are different, a Kaffarah is required for every broken oath.

Thirdly, The Kaffarah is to be given to poor people as mentioned by Allah (Glorified and Exalted be He). There is no impediment to give it to the Mujahids in Allah's Cause, because Allah included them in the eight categories to whom Zakah is payable, especially, if there are no poor people deserving the Kaffarah.

Fourthly, It is not permissible to give the value as Kaffarah for breaking an oath in cash. This is contrary to the text of the Qur'an. Allah is never unmindful; He does not mention that money should be paid instead of Kaffarah.

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Fatwa no. 5373

Q: I am a married woman and I have three sons. My eldest son (16 years old) loved a girl older than him. However, I do not want him to marry her though she does not have any defect or a failing anywhere in her conduct or religion. When he asked for my approval of his marriage, I swore by Allah that this would not happen as long as I am alive, and she would never be admitted to my house as his wife. This situation lasted for two and a half years and during which he kept on trying to get my approval and I swore that this would not happen. I refused the girl because my son was financially unable to afford marriage and had not attained the age where he could honor the marital rights and duties. He asked me many times to talk to his father about his marriage, but I used to refuse. Two and a half years later, his condition worsened and he was about to go mad.

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When his relatives noticed that his health was deteriorating, his elder brothers from my husband's co-wives and our neighbor who is a notary public convinced his father. I did not know about this except after his father's approval. The decision of my son's marriage was already taken. What should I do regarding the oaths I made since my son has already married the girl? Is Kaffarah (expiation) incumbent upon me and how can I make it?

A: If the reality is as you mentioned, you must make one Kaffarah for the broken oaths, which is feeding or clothing ten needy people or freeing a believing slave. If you cannot afford any of these things, you can fast for three days.

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The fifth question of Fatwa no. 6401

Q 5: A person took many oaths and did not fulfill them; what should he do?

A: First: He has to avoid taking oaths often; because Allah (may He be Praised and Exalted) says, ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ He (Glorified be He) also

says, ﴾And protect your oaths (i.e. do not swear much).﴿ He should also repent to Allah of that and seek His Forgiveness; may Allah (may He be Praised and Exalted) accept his repentance.

Second: The broken oath or oaths he mentioned, if they were made for one issue, he has to offer one Kaffarah (expiation) for them all and if they were made for many issues, he has to offer one Kaffarah for each broken oath. There are no Kaffarahs for the oaths he does not remember. The Kaffarah is feeding ten Miskins (needy people) or clothing them or setting free a Muslim slave. If he cannot afford any of these alternatives, he has to fast for three days. It is better for these days to be successive according to the saying of Allah (may He be Exalted and Glorified),

﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave.﴿

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The first question of Fatwa no. 7575

Q 1: There is a man who has been knowingly committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Whenever he does it, he swears not to repeat it, but he soon returns to it. Then, he made an oath swearing by Allah that he will never do this Munkar, but he did not forsake it. The question is: What is the Kaffarah (expiation) obligatory upon this man, bearing in mind that he is unable to feed or to clothe the poor? Should he fast for three days for each oath or only three days for all the oaths? You should bear in mind that he does not know the number of oaths he made, or how many times he committed this Munkar after the binding vow.

A: If this man swore by Allah once that he would not commit this Munkar and then committed it once or repeatedly, he has to offer one Kaffarah. Likewise, if he swore by Allah many times not to commit this Munkar, then he repeated it one or several times before paying the Kaffarah, he has to pay only one Kaffarah.

However, if he swore by Allah not to repeat this Munkar, then he did and paid the Kaffarah, then swore again, broke the oath again and paid the Kaffarah, and so on, he should pay as many Kaffarahs as he broke his oaths. If he does not know the number of broken oaths, he should pay Kaffarahs according to what is most likely for him. Given that he is unable to provide food to the poor or clothe them or free a slave, the Kaffarah obligatory upon him is fasting for three days.

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Fatwa no. 7201

Q: I proposed to a woman and agreed with her father to pay a Mahr (mandatory gift to a bride from her groom) of thirty-five thousand riyals. After the contract of marriage was concluded, I was shocked that my father-in-law requested from me a sum of eighty-five thousand riyals as Mahr. I refused such a request and problems continued between my father-in-law and me for one full year. I took an oath not to pay more than fifty-five thousand riyals, but unfortunately, my father-in-law did not agree and insisted that the Mahr had to be eighty-five thousand riyals. Nevertheless, I repeatedly took oaths not to pay the requested sum. So benevolent people intervened and reconciled between my father-in-law and me, where I had to pay seventy-thousand riyals. I told them about my oaths and that I could not breach them but they compelled me to pay the seventy-thousand riyal. I paid the money to avoid any further problems since they have already lasted for one year and two months. Please provide me with your beneficial Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the oaths that I took, bearing in mind that I took such oaths by saying, "I swear by Allah the Almighty...", "By Allah! It is unlawful for me" and "By Allah, the number of creatures there are between

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the heavens and earth" that I will not pay more than the sum of fifty-five thousand riyals. Nevertheless, I did not fulfill my oaths. Please answer me. Best Regards.

A: If the reality is as you mentioned, you have to make one Kaffarah (expiation) for your multiple oaths and it will be sufficient for all of them. The Kaffarah is to feed ten needy people, clothe them, or free a believing slave. However, in case of your inability to do any of these, you have to observe Sawm (Fast) for three days.

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Fatwa no. 7691

Q: my father bequeathed to offer ten Kaffarahs (expiations) for broken oaths, how should we offer them? Is it permissible to offer them in terms of money?

A: For each Kaffarah, ten needy people should be fed, clothed or a believing slave should be freed. As for feeding, giving each person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other common food would suffice, it would also suffice to give ten needy people five Sa`s each for the ten Kaffarahs, but it would not suffice to pay money instead.

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The second question of Fatwa no. 9407

Q 2: I swore to slap my sister for some reason, but I retracted this after I had calmed down. A few days after, i swore to do another thing without having expiated for my first oath, I asked a shaykh whether I have to offer the Kaffarah (expiation) once or twice? He told me that if I made another oath before expiating for the first one, then I should offer a Kaffarah once. However, I asked another shaykh about this, but he told me that I should offer the Kaffarah twice.

A: You should offer the Kaffarah twice, for the first oath was different from the second one.

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The first question of Fatwa no. 9843

Q 1: As a young man, I always take oaths and break them and then fail to make Kaffarah (expiation) for them.

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I continued this habit for many years. Thus, due to the many oaths I broke, I had to make so many Kaffarahs. I even forgot some of these oaths. I repented several times but it is just a matter of time before I resume this habit. Kindly, advise me, and may Allah reward you! What should I do regarding the oaths I remember or forget?

A: the broken oaths that you can still remember should be expiated one by one by feeding ten poor people, clothing them, or emancipating a believing slave. If you are unable to do that, you should fast for three days. This is if the oaths are related to different matters, but if they are sworn in relation to the same thing, it is sufficient to expiate them all by making one Kaffarah.

As for the oaths you made and broke, but cannot remember their number, you should strive to know the exact number, before expiating for them the way you did in the first oaths.

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Fatwa no. 10613

Q: What is the ruling on someone who swears an oath to do something then swears another oath not to do it?

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For example, a person may swear to go to a certain place and afterwards swear not to go to the same place. What is the ruling on that?

A: It is obligatory for someone who swears an oath to do something then swears another oath not to do it to fulfill either of the two sworn oaths and expiate for the other. The Kaffarah (expiation) for an oath is to feed ten Miskins (needy persons) or clothe them or emancipate a believing slave. If none of these is affordable, the person will have to observe Sawm (Fast) for three days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴾

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Fatwa no. 10812

Q: Is fasting the six days of Shawwal, the Day of 'Ashura' (10th of Muharram), and the Day of 'Arafah (9th of Dhul-Hijjah) sufficient

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to expiate for the broken oaths which one cannot remember?

A: The Kaffarah (expiation) for breaking an oath is to free a believing slave, feed ten poor people, or clothe them. If you are unable to do any of that, you should fast for three days for each broken oath.

As for your inability to count the oaths, you should try as hard as possible to remember them and give an approximate number, and then expiate for the broken ones. That would be sufficient to discharge the obligation on your part, In sha'a-Allah (if Allah wills). Furthermore, it is insufficient to fast the Day of 'Ashura', the Day of 'Arafah and the six days of Shawwal for expiating for the broken oaths, unless a person intends to fast them as Kaffarah, not as voluntary fasting.

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The first and second questions of Fatwa no. 11016

Q 1: A man would sit with his fiancee in a room without there being a Mahram (spouse or unmarriageable relative) with them. Only the girl's mother would be present in the same flat but in another room. The fiancee would take oaths not to allow the man to do things not permissible for him and that she herself would not do such things. Nevertheless, he caused her oaths to be breached time after time.

Is it then Wajib (obligatory) on the man to make Kaffarahs (expiations) from his own money on behalf of his fiancee because it was he who caused the oaths to be breached? Does he have to make as many Kaffarahs as the most probable number of oaths that were breached? Does he have to inform his fiancee that he is going to make Kaffarahs for her breached oaths or it is sufficient that he makes them?

A: Firstly, If the reality is as you mentioned, it is Wajib on her to make Kaffarah for the oaths that she broke by doing what she swore by Allah not to do. the Kaffarahs have to be as many as the broken oaths, only if the breached oaths were taken regarding different matters.

Secondly, It is permissible for the man in question to make the Kaffarahs on behalf of his fiancee on a voluntary basis, but he must inform her of this.

Thirdly, Sitting alone with the fiancee in a separate room is a prohibited Khulwah (being alone with a member of the opposite sex), even if her mother is in the same flat but in a different room.

Q 2: This question also relates to oaths. A man's mother took oaths not to do a certain thing, not to go to a certain place, etc., but she then violated her oaths. Her son mentions that he may be responsible, along with some other reasons, for encouraging his mother to break her oaths. Is it permissible for the son to make Kaffarahs on behalf of his mother for the numerous oaths that she breached? It may be worth mentioning that the mother is ignorant of the rulings of Islam and her son does not think that she will make any Kaffarah. He feels somehow responsible. What should he do?

A: The son has to make Kaffarah for the oaths that his mother broke as explained in our answer for the first question. He must be dutiful and kind to his mother. He has also to obey her whenever she enjoins him to do any Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).

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The first question of Fatwa no. 15619

Q 1: many years ago, I vowed not to do a certain thing and that if I were to do it, I would donate a very large sum that I perhaps would not be able to afford. I made this oath to deter myself from committing that act. Unfortunately, years later, I breached my oath so many times that I do not know their number. However, Allah (Exalted be He) blessed me to make sincere Tawbah (repentance to Allah). I performed Hajj and abandoned that act entirely, all praise be to Allah Alone. my question now is what must I do to expiate for the oath that I have broken? I do not exactly remember the number of times I have broken my oath. It may be worth mentioning that I usually make a lot of Istighfar (seeking forgiveness from Allah) because of this matter. Now I undertake Da`wah (calling to Islam), advise people to perform Salah (Prayer) in congregation, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect),

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offer voluntary night Salahs (Prayers), and recite the Qur'an. Again, I can not afford the sum that I took an oath to donate. What should I do? May Allah reward you with the best!

A: If the matter is as you mentioned, it will be Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath. Such a Kaffarah is to feed ten needy people, clothe them, or free a believing slave. Only if you are unable to fulfill any of these options, may you observe Sawm (Fast) for three days.

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The first question of Fatwa no. 13002

Q 1: a man made conditional divorce by saying to his wife, "If you do not take the television out of the house before twelve o'clock, you will be divorced." The wife placed the television in the balcony. Will Talaq (divorce pronounced by a husband) take place in this case? Will it be Haram (prohibited) for the husband to sit with his wife anymore?

A: If the husband's intention is to divorce her, Talaq takes place if she has not got rid of the television. He may take her back in marriage as long as she is in the `Iddah (woman's prescribed waiting period after divorce) and this is not the third time of Talaq. However, if

the husband has only meant to urge the wife and obligate her to get rid of the television without intending to divorce her and the wife in turn has not taken the television out of the house, the husband is obliged to make Kaffarah (expiation) for breaking his oath and Talaq does not take place. He should offer his Kaffarah by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If he is unable to do any of these, he must observe Sawm (Fast) for three days.

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The second question of Fatwa no. 16500

Q 2: A teacher quarreled with a student and swore to beat him and put him out of the class, then he expiated for breaking his oath of beating the student. Is he obliged to offer Kaffarah (expiation) for not putting the student out of the class?

A: If the oath is sworn regarding one or more things, the Kaffarah needs to be offered once so long as one oath is taken regarding many things. Therefore, the Kaffarah the teacher offered is sufficient to expiate for breaking his oath.

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The first question of Fatwa no. 19958

Q 1: A man has sworn not to do specific matters in one oath at the same time. We know that it is not permissible, or rather Makruh (reprehensible), to swear oaths repeatedly, for Allah (Glorified and Exalted be He) says: (And protect your oaths (i.e. do not swear much).)

However, it is the weak human nature that may drive someone to do the things which he has sworn not to do; and, thus, he has to offer Kaffarah (expiation). If he does one or two of the things he has sworn not to do and offers Kaffarah for this, is he obligated to offer another Kaffarah if he does the other things included in his oath later on? Or is one Kaffarah sufficient if he does all the things he has sworn not to do?

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A: If if he has sworn not to do many things but he does one of them, he should offer Kaffarah once. He does not have to offer another Kaffarah if he does the other things. For example, if he says, "By Allah, I will not do so or speak to so and so", but he does both or either of them, he is obliged to offer one Kaffarah for breaking the oath. There is nothing wrong with making an oath when necessary, if the person who swears is honest and sincere.

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Fatwa no. 4587

Q: On Sunday night before sunset, I told my wife to turn off the television, but she refused, I repeated my request several times, but she insisted on refusing, therefore, I told her that if she did not turn it off, she would be divorced, but she did not. However, I did not intend to divorce her, rather I only aimed at threatening and warning her to turn it off, and I testify before Allah that she is my wife, and that I took her back, and Allah is the Best Witness to what I say.

A: If the reality is as you have mentioned, all that you have to do is to offer a Kaffarah (expiation) for a broken oath, which in this case is freeing a believing slave, or feeding ten needy people

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of the average food that you provide for your family, it suffices you to give ten needy people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or corn and the like of what you feed your family, half a Sa` for each, or you can clothe ten needy people, as much as a garment for each, but if you can not offer either feeding or clothing, you should fast for three days and it is better to fast them consecutively.

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Fatwa no. 20343

Q: My daughter took an oath to observe Sawm (Fast) for two months when she would get Talaq (divorce pronounced by a husband), because her husband was not a Multazim (practicing Muslim). Eight years ago, he divorced her. Being a workingwoman, she observed Sawm on Thursdays and Fridays, managing to complete fifteen days by this. Is her Sawm in this way valid? Knowing that she is in good health, is it permissible for her to pay Fidyah (ransom) for each day she will not fast?

Since the questioner did not mention whether the daughter had sworn an oath or made a vow, His Eminence the Mufty (Islamic scholar qualified to issue legal opinions) sent

a letter with no. 78/2 on 7/2/1419 A.H. to the questioner for more explanation. The latter replied as follows:

Kindly be informed that my daughter did not make the oath verbally. Her intention was to make an oath, not to make a vow. She intended to observe Sawm for two months and did not decide to fast these days consecutively or separately. Yet, she wanted to fast separately. Knowing that she observed Sawm for fifteen separate days, is it permissible for her to pay Fidyah for the remaining days? If her Sawm for these days is not valid, must she fast two consecutive months? Or does she proceed and complete the days she has intended to fast?

A: If the reality is as you mentioned that your daughter did not use actual words in making oath or vow, but she had the intention to make an oath in her heart only, she is not obliged to fulfill the oath. It should be noted that an oath is not effective unless the person uses the words of making an oath by swearing by one of the Names or Attributes of Allah (Exalted be He), or the like. It was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah has forgiven my Ummah (nation based on one creed) for the thoughts that cross their minds, so long as they do not act upon them or speak of them.") In another narration, he (peace be upon him) said: (...for

what crosses their minds.) (Related by Al-Bukhari and Muslim in the two Sahih (authentic) Books of Hadith, Imam Ahmad, Al-Tirmidhy, ibn Majah, and others) Accordingly, your daughter is not obliged to observe Sawm, as she has done nothing that requires the fulfillment of an oath or a vow.

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The second question of Fatwa no. 6541

Q 2: What is the ruling of Islam on those who swear by the Qur'an?

A: The Qur'an is the Speech of Allah (Exalted be He) both in word and meaning. Its speech is one of Allah's Attributes, so swearing by it is like swearing by one of Allah's Attributes; so it is permissible. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 20802

Q 2: What is the ruling on swearing by Allah's Ayahs (Qur'anic verses)?

(Part No. 23; Page No. 48)

A: It is permissible to swear by Allah's Ayahs if intending to swear by the Qur'an, for it is of Allah's Speech and His Speech (Glorified be He) is of His Attributes. However, if he intends by Allah's Ayahs something other than the Qur'an, this will not be permissible.

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The third question of Fatwa no. 7699

Q 3: In many cases, a man swears by placing his hand on the Mus-haf (copy of the Qur'an), is this right or is it enough to swear by Allah only?

A: It is enough to swear by Allah without having to put the hand on the Mus-haf.

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Fatwa no. 18379

Q: In our country, people are used to swearing by Al-Bukhari's Book of Hadith. If a person loses hope in taking their right from their Muslim brothers, they make them swear by Al-Bukhari, not the Qur'an. If they swear by the Qur'an, they might lie with a clear conscience. However, if asked to swear by Al-Bukhari's Book of Hadith, they cannot lie. What is the ruling on those who swear by Al-Bukhari and refuse to swear by the Qur'an?

A: Swearing, whether by the Qur'an or by Al-Bukhari's Book of Hadith is groundless in Shari`ah (Islamic law); it is done only by ignorant people. This habit should be stopped, and replaced with swearing by Allah (Glorified and Exalted be He), not by the Qur'an, nor by Al-Bukhari's Book of Hadith or anything else.

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The second question of Fatwa no. 19044

Q 2: a person broke his oath many times and has to offer Kaffarah (expiation) for breaking his oath, but he does not recognize some of them because he often swears on something and later breaks it until it has become a habit. How can a Kaffarah be offered in this case?

(Part No. 23; Page No. 50)

A: A Muslim is required to be cautious regarding the matter of taking oaths by avoiding them whenever possible. Allah (Exalted be He) says, ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ Therefore, he should swear only when needed. He should also protect his oaths by offering a Kaffarah (expiation) if he wants to break them. Allah (Glorified and Exalted be He) says,

﴾And protect your oaths (i.e. do not swear much).﴿

Also, the Prophet (peace be upon him) said, ﴾By Allah, if He so wills; I would not swear on something and later find something better but I (would break the oath) and expiate it and do that which is better (or do something which is better and give the expiation for my oath).﴿ Related by Al-Bukhari and Muslim and this is the narration of Al-Bukhari. (It was also related by Abu Dawud, Al-Nasa'y, Al-Tirmidhy, Ibn Majah and Imam Ahmad.) If a person breaks many times the oaths he took on one thing, one Kaffarah will be sufficient for him unless he offers a Kaffarah for the first oath. For instance, a person may swear many times not to talk with someone but later talks with him, one Kaffarah will be required. If he swears not to do different things, such as not to talk or travel with someone then talks or travels with him, he should pay one Kaffarah for each oath he breaks. A Muslim should be cautious in similar cases by offering a number of Kaffarahs that makes him think he is probably discharged.

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Fatwa no. 19066

Q: I was living with my family in a home in a small village in Abha. One night, my friend told me that all the people of the village, except us, bought housing lands in a region near the village. On Thursday night we went on the spot and chose a land adjacent to a villager called Sa`d. On Friday morning, Sa`d brought someone to cultivate his land which is separated from mine by a street. At 9:30 am, I came to find that the man had already expropriated the whole land and enclosed it. I got into an argument with him concerning the reason why he took hold of my land. He claimed that there was no mark to indicate my land and that all the land belonged to him. I asked him to swear that there was no mark and that the whole land was his and in return I would give it up to him. He agreed to that and swore by Allah on what he said. Unfortunately, I

was not convinced and got into a dispute with him until another villager reconciled us by dividing the land. Sa`d agreed, though he had sworn beforehand by Allah that I own nothing of the land. I ask about the ruling on the fact that I made him swear, then I did not accept his oath. Guide me, may Allah reward you with the best!

A: If the case is as you have mentioned that the reconciliation took place between you by mutual consent, there will be no harm on you, for the Prophet (peace be upon him) said, ❨ reconciliation between Muslims is permissible except reconciliation that makes the lawful unlawful or the unlawful lawful. ❩ The villager is to be blamed and is sinful if the oath he made was false.

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The third question of Fatwa no. 19966

Q 3: I used to be a smoker, but twenty years ago one of my friends paid me a visit at night. After a while, the Adhan (call to Prayer) for `Isha' (Night) Prayer was proclaimed and I told him to go to the Masjid (mosque) to offer Salah (Prayer) in congregation. However, he told me that the time due for offering `Isha' Prayer is long and that he would offer it when he returned home. I replied, "You are a kind and virtuous man, but you do not observe congregational Salah." He said, "Although

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you observe congregational Salah, you have a defect, which is smoking and smoking is Haram (prohibited) because it is a bad practice." I told him, "Why do we not agree that I quit smoking and you observe congregational Salah?" He said, "I doubt that you will be able to fulfill your promise, but I agree." i, thus, took an oath, saying: "Allah (Glorified and Exalted be He) and His Messenger disown me on the Day of Resurrection if i smoke a cigarette, a pipe, or a hookah."

All praise is due to Allah that I have quit smoking. But after ten years of quitting it, I smoked for one or two days and then quit again. I have been meeting some of my friends who smoke hookah for about five years, and I join them in smoking once a year.

My question is: Will Allah (Glorified and Exalted be He) and His Messenger disown me on the Day of Resurrection and will my good deeds not be accepted, Allah forbid? Is what I said considered an oath? If so, what should I do? Should I offer a Kaffarah (expiation) for each one of the five times in which I smoked tobacco or hookah after quitting smoking for twenty years? Please advise and guide me about what I should do to end the obsession I am going through. May Allah reward you with Jannah (Paradise) and its blessings and gather us all into it!

A: The wording you said is not an oath. In fact, it is a commitment

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to quit smoking and supplication against yourself if you ever smoke again. Accordingly, you should repent to Allah, quit smoking, and be careful of befriending smokers, because smoking is Haram. May Allah save you from it and accept your repentance!

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The third question of Fatwa no. 20977

Q 3: what is the ruling on swearing by saying "By the right of Allah?"

A: It is impermissible to swear by anything except Allah or one of His Attributes. The right of Allah is being worshipped alone while associating no partners with Him, which is an act done by the people, so it is impermissible to swear by.

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The first question of Fatwa no. 21025

Q 1: What is the ruling on someone who repeatedly and unnecessarily swears by Allah?

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He argues that the Prophet (peace be upon him) used to swear a lot by Allah saying: "By the One in Whose Hand is the soul of Muhammad" without anyone asking him to swear. He also argues that Allah (Exalted be He) swears by many of His created things and swears by His Self (Glorified and Exalted be He) in the Qur'an without there being a need for that.

A: Repeatedly swearing by Allah about worldly matters is Makruh (reprehensible), especially when there is no need for it. This is based on the general meaning of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿And protect your oaths (i.e. do not swear much).﴾ Also, repeated swearing may lead to belittling the Name of Allah (Exalted be He).

The Muslim is required to swear by Allah (Exalted be He) only for the purpose of assuring other people about something, removing any doubt they may have regarding it, or encouraging them to believe what they say to be true. That was the regular practice of the Prophet (peace be upon him).

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Fatwa no. 508

Q: A man wanted to buy an item and when three models of it were offered to him, he asked the seller which of them was the best.

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The seller said: "Honestly, this is the best one." In fact, none of them intended to swear; they just wanted to be honest with one another in telling the truth. Is this considered Kufr (disbelief) and atheism?

A: If none of them intended by the word "honesty" to swear by someone other than Allah, but just wanted to be honest with one another, there is no harm in this. However, if their intention was swearing by honesty, it would be considered swearing by something other than Allah, which is minor Shirk (associating others with Allah in His Divinity or worship) and one of the gravest major sins. It was related on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾He who swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Ibn Mas`ud (may Allah be pleased with him) said, "I would rather swear falsely by Allah than swear by someone other than Allah even if truthfully."

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The eleventh question of Fatwa no. 5611

Q 11: is it permissible to swear by Allah and His Messenger?

A: It is impermissible to do so, for the Messenger of Allah (peace be upon him) said, ﴾Whoever makes an oath should swear by Allah or else remain silent. (i.e. He should not swear by anyone other than Allah.)﴿ And ﴾Whoever swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).﴿

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The first question of Fatwa no. 8818

Q 1: People in our country usually swear by "honesty" only and do not swear by Allah throughout their life. Is this permissible?

A: It is not permissible for a Muslim to swear by "honesty" because the Prophet (peace be upon him) said, ﴾He who swears by Amanah (honesty) is not one of us.﴿

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The second question of Fatwa no. 15662

Q 2: What is the ruling in islam on a Muslim who reads the injil (Gospel) and swears by it?

A: It is impermissible for a Muslim to read the Injil, for it is distorted, whereas the Qur'an supersedes the undistorted parts. However, there is an exception for reading the Injil when a person needs to read it

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to refute the arguments of the People of the Book, but this is only restricted to scholars. Moreover, it is impermissible to swear by the Injil in its present condition, for some of it is distorted and changed, while these distortions are not of Allah's (revealed) Words (Glorified and Exalted be He).

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Fatwa no. 363

Q: One day while I was in a gathering, i swore by Allah three times that some people (i meant some people in the world) love money more than the Shahadah (Testimony of Faith). Did I make a false oath? If yes, which Kaffarah (expiation) must I offer?

A: If the reality is as you mentioned that you meant by "some people" some people in the world, you did not make a false oath. Most people are Mushriks (those who associate others with Allah in His Divinity or worship) who refuse to say there is no deity but Allah, and some are atheists who deny Allah's existence. However, it is not a good thing to say this, and you should not make such an oath as long as there is no necessity for it. You have to be careful regarding your oaths and you must control your tongue.

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Fatwa no. 234

Q: Someone has sworn that if he does something, his wife will be divorced. He has done that thing forgetfully. He is asking about the consequences of the oath he has sworn.

A: If the reality is as mentioned that the person has forgetfully done the act upon which divorcing his wife is contingent, he will not be considered as having broken his oath. Allah (Exalted be He) says: (And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.)

The Prophet (peace be upon him) also said: ("Allah has pardoned my Ummah (nation based on one creed) for [their] mistakes and [their] forgetfulness and for what they do under duress.") That person is excused for not holding a willful intention to violate the oath, like the case of someone who is asleep and is also excused for the actions he does while asleep. This view is attributed to Imam Ahmad which he presented in his book Al-Khulasah. The author of Al-Furu` states that this opinion is more preferable. The same opinion has also been adopted as preferable in the book of Al-Insaf. This is also the same view held by Shaykh-ul-Islam Ibn Taymiyyah. Accordingly, no divorce shall take effect if that person has done this act forgetfully.

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Fatwa no. 343

Q 1: A person paid fifty Riyals out of a hundred he owed his friend. When the recipient denied taking the fifty Riyals after a period of time, he swore that his wife would become forbidden to him if he did not pay fifty Riyals. So far, he believes that he paid fifty Riyals and asks what he should do if he discovers that he really did not pay?

A 1: If the case is as you have mentioned that the man swore, on his wife becoming forbidden to him, that he truly gave his friend fifty Riyals of the money he owed, this does not lead to breaching his oath, even if he later discovers that he was mistaken. Allah (Exalted be He) said, ﴿And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.﴾ The Prophet (peace be upon him) said, ﴾Allah has pardoned for me my Ummah for [their] mistakes and [their] forgetfulness and for what they have done under duress.﴿ Also, the man did not

have the intention to do so, and hence he did not break his oath. This is the opinion of many scholars and the preponderant view in Al-Shafi`y's Madh-hab (school of Jurisprudence) as mentioned in Al-Khulasah. It is said in Al-Furu`: This is the preponderant opinion. It is said also in Al-Insaf: It is the soundest opinion, which was chosen by Shaykh-ul-Islam Taqy-ul-Din ibn Taymiyyah.

Q 2: A dispute arose between a man and his cousin over an accident caused by the latter in a common threshing floor, and the man swore "by the prohibition" on removing the remains of the accident. Later, reconciliation was made to keep the remains in their place. What does the man incur as a result of this oath?

A: If the case is as you have mentioned that the man swore by the prohibition on removing the remains of the accident, then they agreed to keep the remains in their place, he broke his oath and has to pay a Kaffarah (expiation) for breaking it. The Kaffarah is feeding or clothing ten Miskins (needy) or freeing a believing slave. If he can not afford any of these alternatives, he has to observe fasting for three days, preferably in a consecutive manner. As the man did not specify that his wife would be forbidden to him, and only swore by the prohibition on removing the remains of the accident, the prohibition would not affect his marital relation with his wife.

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Fatwa no. 1296

Q: he swore by Allah that he would not shake hands with women. Then, he attended a meeting where he met female neighbors. he forgot his oath and shook hands with those women. What should he do?

A: If the case is as the questioner mentioned that he shook hands with women, out of forgetfulness, after swearing not to do this, then there is no blame on him, as Allah (Exalted be He) says, ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Allah (Exalted be He) said in reply, "I did."﴿ It was also narrated that the Messenger of Allah (peace be upon him) said, ﴾My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.﴿ If he does this in future on purpose, he should pay a Kaffarah (expiation) for breaking his oath, bearing in mind that he is not permitted, according to the Shari`ah, to shake hands with women, unless they are of his Mahrams (unmarriageable relatives) such as his mother, sister and the like.

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(Part No. 23; Page No. 63)

Fatwa no. 766

Q: My son used to delay performing the Fajr (Dawn) Prayer frequently. One day while he was having a bitter quarrel with his wife, I interfered between them to solve the problem. I failed to contain his anger. He treated me so badly that he was about to punch me. I thought that he was not normal. As a result, I drove him and his children out. When his uncle and cousins tried to reconcile me and my son, I took many oaths that I would not permit him to live with me, to visit him in his house, to accept his food, or even to greet him.

However, we need to be reconciled with each other, after not speaking for one year and nine months. I fear that I will be sinful if I break my oath. I hope you will tell me about the Kaffarah (expiation), whatever it is, I must offer in this case. If it requires me to observe Sawm (Fast), is it permissible - due to my old age and illness - to pay money or do something else instead? It is noteworthy that this son, whose religious commitment and rank have changed for the better, is the only son I have, and I live alone in my house.

(Part No. 23; Page No. 64)

A: If the parent has deserted his son due to the latter's mistreatment and frequent delay of the Fajr prayer and has sworn not to talk to him, it is permissible for the parent to visit, greet, and accept the food given by his son whose rank and commitment to Islam have changed for the better. The same is true for the son. In other words, there is nothing wrong with them both to be reconciled with each other as they were before taking the oaths. The parent is not obliged to offer Kaffarah, because the oaths were based on the son's mistreatment and weak relationship with Allah (Exalted be He). Since these things have changed for the better, the oaths are not effective.

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The first question of Fatwa no. 4053

Q 1: once I was extremely angry at my son and I swore I would punish him to teach him a lesson that people would see or hear about.

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Nevertheless, my son acknowledged his mistake and I forgave him. What is the ruling on this and do I have to make any Kaffarah (expiation)?

A: Since you breached your oath, you must make Kaffarah for it, as Allah (Exalted be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿

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Fatwa no. 2391

Q: Firstly, when I was seventeen years old, I was shepherding camels and lost one of them. I said, "O Allah, if I ever find my camel, I will never commit Zina (premarital sexual intercourse)." After a while, Allah (Glorified be He) willed for me to find the camel, but Satan and lust obsessed me

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and I began looking for a woman who would agree to commit Zina with me. Allah (Glorified be He) did not ease that matter for me although I was really intending to commit Zina and tried hard to gratify my lust but in vain. I later regretted this, repented to Allah, and stopped trying to gratify my lust. I have been keeping to my repentance ever since.

Secondly, I heard that the Kaffarah (expiation) for an oath is to feed ten Miskins (needy persons). Some people say that it is to feed sixty Miskins. Which opinion is the correct one? How can I find this number of Miskins and be certain that they are really in need? Is it a condition to know that they observe offering Salah (Prayer) or it is enough to decide by their outer appearances? Is it permissible to feed a number of needy animals and birds instead?

A: Firstly, if the reality is as you have mentioned, that you took an oath of not committing Zina but you intended and tried to commit it and could not, you will not be required to offer a Kaffarah for the oath.

Secondly, the Kaffarah for an oath is to feed ten Miskins from the average food you provide for your family, or give them five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice, or the food you provide for your family; so that each one of the ten Miskins would be given half a Sa`. Other options are to clothe ten Miskins or free a believing slave. If you are unable to do so,

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you must observe Sawm (Fast) for three days and it is preferable to be consecutive, because Allah (Exalted be He) says, ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾ You should exert yourself in finding the Miskins by examining their circumstances and outer appearances in addition to cooperating with your relatives, friends, and neighbors to know them. Moreover, they should be observing the Five Obligatory Daily Prayers at their due times. It is not sufficient to offer a Kaffarah by feeding animals or birds.

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The first question of Fatwa no. 3475

Q 1: A man has sworn by Allah (may he be Exalted) that he will not buy a television as long as he lives. However,

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an argument has taken place between him and his wife, who has left the house and went to her family with her children; the youngest is ten months and the oldest is two and half years old. The wife refuses to return to her husband unless he buys a television. What is the opinion in this regard?

A: If the husband does not buy a television, there is no blame on him and he does not need to offer Kaffarah (expiation) for an oath. If he buys it, he will be considered as having broken his oath and he has to offer Kaffarah. The required Kaffarah is to feed ten Miskins (needy persons) the average meal that he feeds his family. It is enough to give them five Sa` (1 Sa` = 2.172 kg) - each of them half a Sa` - of wheat, dates, rice, corn, or any of the staple food. If he cannot afford this, he must provide them with clothing or emancipate a believing slave. If he is unable to afford this, he must observe Sawm (Fast) for three days; and it is preferable to fast them consecutively.

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The first question of Fatwa no. 3843

Q 1: A man invited his neighbor to dinner, he kept sending him messengers to urge him to come, and the host's wife asked him to send the food to the neighbor, but since he was very angry, he swore by Allah that he would not send them any food.

His wife once more asked him if she should send food to them, but he replied with the same answer. At night, she told him that she had already given them food, her husband said that it was okay, but she should not have told him about this, what is the ruling on this?

A: If the reality is as mentioned, the man has to offer a Kaffarah (Expiation) for a broken oath. Allah (Glorified and Exalted be He) has mentioned its description in His Saying, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿

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The first question of Fatwa no. 7459

Q 1: Someone needed a small sum of money which he borrowed from his cousin. he swore by the Qur'an to repay the money on a certain day, but he failed to fulfill his promise.

He could not afford to repay the money on time. He has not repaid the loan yet.

A: There is no blame on him for failing to repay the loan on time if he proves insolvent. Nevertheless, Kaffarah (expiation) for breaking the oath is required. The Kaffarah obligates him to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days; and it is preferable to fast consecutively.

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Fatwa no. 4568

Q: one of my relatives proposed to my sister but I swore by Allah not to give her to him in marriage because of former disputes between our fathers - may Allah be merciful with them and all Muslims. It should be mentioned that my sister wanted to marry him, and the whole family approved of this marriage. However, Allah turned Satan away from me - May Allah guard us from his accompaniment - and I gave my sister to this man in marriage according to Allah's Shari`ah (Islamic law) and the Sunnah of His Messenger (peace be upon him). Does it suffice to fast for three days

or to feed sixty needy people as a Kaffarah (expiation)?

A: If the reality is as you have mentioned, you must offer a Kaffarah for a broken oath, which is feeding ten needy people or clothing them, or freeing a believing slave, and if you do not find, you should fast for three days, and it is preferable that you fast them consecutively.

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The first and third Question of Fatwa no. 4976

Q1: What is the Shari'ah (Islamic law) ruling on masturbation? What is the ruling on one who masturbates on a day during Ramadan? What is the ruling on one who swears an oath thrice saying: "By Allah, by Allah, by Allah, I will not do this (masturbation) again and then he does it again?

A1: This is not permissible and whoever masturbates during Ramadan commits a severer sin than doing so at any other time. One must offer Tawbah (repentance to Allah), Istighfar (seeking forgiveness from Allah) and make up for the day when the fast was broken if Mani (sperm/vaginal secretions that are released on orgasm) was secreted. As for breaking the oath not to repeat it, one must offer one Kaffarah (expiation) for the oath even

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if the action is repeated several times, as it is an oath for one thing. Kaffarah entails emancipating a believing bondsman, or feeding ten needy persons, or clothing them. If one cannot do any of these things, they must fast for three days. The amount of food that should be served is five Sa`s (1 Sa` = 2.172 kg) of wheat, rice or a similar staple food of the country; each needy person receives half a Sa`. As for the clothing, it is one garment for each needy person on whom Salah (Prayer) is obligatory.

Q3: A woman swore an oath that her son-in-law would not enter her house, but he did. After sometime they reconciled. What is the Shari'ah ruling on this act, bearing in mind that she did so in a fit of rage? What is the ruling if she did so while not being in an angered state?

A3: If she swore the oath in a fit of rage that she did not realize what she said, there is no sin on her. However, she must offer Kaffarah if she broke her oath as mentioned in the question. Kaffarah is obligatory on her as described in the answer of the first question.

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Fatwa no. 5043

Q: One day i received a guest at night and took an oath to slaughter an animal for him, but he insisted that I would not do that. Kindly, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: If the reality is as you mentioned, you have to offer Kaffarah (expiation) for an oath. The Kaffarah obligates you to emancipate a believing slave, or feed ten Miskins (needy persons), or provide them with clothing. If none of these is affordable, you must observe Sawm (Fast) for three days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴾

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Fatwa no. 5874

Q: I had sheep which I lost for two days. Then a car owner came and told me that he found sheep and cattle eaten by a wolf at 10:00 pm. i swore that if the sheep, which were fifty, were safe from the wolf, i would sell them. Only two were eaten by the wolf, so should i sell them or not?

A: If the case is as you have mentioned, you have two options: Either to sell them and there is nothing else you should do or to keep them and pay a Kaffarah (expiation) for breaking the oath, which is feeding ten needy persons, on a scale of the average of the food which you feed your own families, or clothe them or free a believing slave. It is permissible for you to give every poor person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or the like.

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The fourth question of Fatwa no. 5528

Q 4: What is the "Laghu" oath?

A: "Laghu" is that a man takes an oath on something he thinks is like what he said,

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only to find that it is other than what he said. For example when a man swears that so and so is in the house, then he finds that they are not; or when he says, 'By Allah, no!" "By Allah, yes!" without intending the meaning of his swearing.

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Fatwa no. 5755

Q: I am a married man and I have three children. I have taken an oath that I would marry another woman. Having repeated that oath many times, I hope Your Eminence would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning whether I am obliged to marry another woman or not. I feel embarrassed because of my children and I do not want any disagreements to happen between them and me. Am I to be blamed for that oath which I have taken more than once and I am determined to fulfill it? Please, answer me in written form in detail.

A: The oath you have taken to marry another woman is something good and encouraged, as it increases the number of Muslims. If you do not fulfill your oath, you have to offer Kaffarah (expiation) for an oath, which involves:

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Feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days, for Allah (Exalted be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿ Also, the Prophet (peace be upon him) said: ﴾"By Allah, if Allah wills, I do not swear an oath and then see something that is better than it but I offer Kaffarah for my oath and do that which is better."﴿ In another narration, he (peace be upon him) said: ﴾"...I do that which is better and offer Kaffarah for my oath."﴿ (Related by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 6299

Q 4: i took an oath that i would not smoke, but Satan deluded me and i did. What should I do?

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A: If you have sworn by Allah or by one of His Attributes, it is Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath. This Kaffarah is to feed ten needy people on a scale of the average of that with which you feed your family, to clothe them, or to free a slave; preferably a believer. If you are unable to do any of these, you should observe Sawm (Fast) for three days. In addition, you must make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) because smoking is Haram (prohibited).

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The third question of Fatwa no. 6763

Q 3: What is the ruling on an oath that has been sworn but not fulfilled for a full year?

A: If a person swears an oath and breaks it, they have to offer Kaffarah (expiation) for an oath, whether they break it before or after the end of a full year. If they do not break it, there is nothing due on them.

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Fatwa no. 7740

Q: Some people asked me to buy a piece of land, but I refused. They told me that the landowner wanted to sell it and that I ought to buy it. I swore by Allah (Exalted be He) that if I bought this land, I would call myself a Jew. A short time later, I bought the land. I was in a fit of temper when I swore an oath not to buy it. I am now confused with regard to what I did. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. what is the Kaffarah (expiation) for an oath? May Allah safeguard you!

A: You must offer Kaffarah for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons) from the average meal that you feed your family, or providing them with clothing, or emancipating a believing slave. If you can afford none of these, you must observe Sawm (Fast) for three days. You also have to make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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The first question of Fatwa no. 7804

Q 1: One of my relatives is an architect. He made a design for my land, so I gave him 5,000 Riyals in an envelope, but he swore not to take it, and I swore that he must take it, but he swore again. He did not take it. What is the ruling on this?

A: If the situation is as you have mentioned, and you swore by Allah or by one of His Attributes, you have to pay Kaffarah (expiation) for an oath, which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days. However, if you swore by anything else, tell us so that we can inform you.

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The sixth question of Fatwa no. 8097

Q 6: my wife often makes vows unnecessarily to the extent that she almost does so out of habit, is this permissible?

A: Taking oaths without necessity is not permissible, for Allah (Exalted be He) says: (And protect your oaths (i.e. do not swear much).) Moreover, the Prophet (peace be upon him) said, ("Beware of swearing; as it may sell (the commodity), but it erases (the blessing).") (Related by Muslim) The Prophet (peace be upon him) mentioned sale specifically because it involved taking many oaths at the time of prohibition. However, one of the well-established rules is that consideration is given to generality of the wording not to the specificity of the reason.

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Fatwa no. 8558

Q: A person went to work in Saudi Arabia, but he remained jobless for three months, after which he worked as a doorman for a contractor. However, the contractor treated him badly, causing him to become

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depressed and he swore by the Qur'an not to work as a doorman again, even for his own brother. Because his health cannot endure any other kind of work, he was forced to work as the doorman of a building and he is still working as such. What is the ruling on his oath? What is its Kaffarah (expiation)?

A: If the reality is as you have mentioned, this person must offer a Kaffarah for the oath, which is to feed ten Miskins (needy persons), or to clothe them, or to free a believing slave. If he finds this beyond his means, he must observe Sawm (Fast) for three days.

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Fatwa no. 8945

Q: My mother is ninety years old. She is blind and paralyzed. She had a son who died in 1382 A.H., and he had children who are still living with their mother. she swore by Allah that she would not leave her house until she die, but her family moved from their house. It is so difficult for her to stay alone, so I took her home with me. She still reminds me every now and then of the oath she made four years ago, and she still

asks for a Fatwa (legal opinion issued by a qualified Muslim scholar). Should I leave my home and children to go with her, or what should she do?

A: If the situation is as you have mentioned, there is no harm in leaving this house after they have left it. Her intention was most probably to stay with her grandchildren to take care of them. However, they left the house with their mother and left her alone there.

Thus, she does not have to pay Kaffarah (expiation) for the oath, and she does not have to go back there. If she meant otherwise, please mention it, so that we can answer you accordingly.

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Fatwa no. 8930

Q: A relative of mine sowed dissension among members of my family and thus I took an oath that I would never have any relationship or talk with him. It may be worth mentioning that this man lives in the same house where I live and that he has stirred up troubles several times before.

A: If you talk to this relative, it will be Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath.

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The Kaffarah is to feed ten poor people on a scale of the average of that with which you normally feed yourself, to clothe them, or to free a believing slave. If you are unable to do any of that, you should observe Sawm (Fast) for three days.

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Fatwa no. 9110

Q: A young man offered sincere Tawbah (repentance to Allah) and actually gave up doing a certain sin for about six years. However, he reverted to sinning but the sin that he used to commit was not a major one. He tried to make Tawbah again but he lacked the determination. Therefore, he put his hand on the Mus-haf (Arabic Qur'an) and swore by allah and the rights of the Glorious Qur'an to stop sinning and not to return to it in the future. Sadly, he committed this sin after a while. Afterwards, he felt great remorse, made Du`a' (supplication) to Allah and wept. He gained the determination to make Tawbah. It may be worth mentioning that the young man continuously performed Salah (Prayer) throughout the entire ordeal. Is his Tawbah acceptable? What is the ruling on that?

A: Firstly, If the reality is as you mentioned, the Tawbah of this young man is valid. We hope that Allah will accept it from him and protect him from sinning in the future.

Secondly, The young man must make Kaffarah (expiation) for breaking his oath. The Kaffarah is to feed

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ten needy people by giving each one half a Sa` (1 Sa` = 2.172 kg) of wheat or rice etc., to clothe them, or to free a believing slave. If he is unable to do any of these things, he must observe Sawm (Fast) for three days.

Thirdly, It is not permissible to swear by the rights of the Qur'an because the rights of the Qur'an are to honor it and believe that it is the Word of Allah. Thus, such rights are some deeds that we have to do and it is not permissible to swear by a creature or its deeds. Rather, taking an oath is only by Allah (Glorified be He) or by One of His Names or Attributes. The Prophet (peace be upon him) said, ("If someone has to take an oath, they should only swear by Allah or be silent.")

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The fourth question of Fatwa no. 9220

Q 4: What is the ruling on anyone who, while angry, takes a vow not to do a certain thing but then does it?

A: If the person is in a state of extreme anger, to the extent that they become incoherent or unable to control themselves where they feel compelled to utter such an oath, they will not have to make Kaffarah (expiation). However, if the person's anger is normal and does not cause them to lose control of themselves, they must make Kaffarah for breaking the oath. This Kaffarah is to feed ten needy people on a scale of the average of that with which the person feeds their family, to clothe them, or to free a believing slave.

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If the person is unable to fulfill these options, they must observe Sawm (Fast) for three days.

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The second question of Fatwa no. 9767

Q2: I swore an oath by Allah that someone should not slaughter the animal. But he disobeyed me and slaughtered it and I ate from it; am I to blame? Should I offer Kaffarah (expiation) for my oath? If any, what is it?

A2: If the reality is as you mentioned, there is no sin on you if you eat from the meat of the slaughtered animal, but you have to offer Kaffarah for breaking your oath, which is to feed ten needy persons from the staple food that you eat, clothe them, or emancipate a believing slave. If you could not do any of these things, you should fast for three days.

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Fatwa no. 10412

Q: When I was acting as a witness for my cousin M. H. to get citizenship, I made a mistake. I told the officer that he was my cousin. However, the officer did not believe me, so I swore an oath on it. I made a mistake in my cousin's mother's name, and gave a name other than her correct name, although my intention was not to tell a lie under oath. Please clarify whether I am considered sinful or not?

A: If you took the oath in front of the officer thinking that you were telling the truth, but the reality is other than what you said under oath, you do not have to do anything.

If you knew that you were telling a lie under oath, you are considered to be sinful, and it is Wajib (obligatory) on you to perform Istighfar (seek forgiveness from Allah) and Tawbah (repentance to Allah), but you do not have to offer Kaffarah (expiation) for the oath.

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Fatwa no. 10468

Q: I said to my wife, "By Allah! You have to do so and so." She replied in return, "No, by Allah! I will not do it." And that was the end.

(Part No. 23; Page No. 87)

My question is: Would you please advise me whether I have to do anything for this. When I said "By Allah!" to my wife, I did not intend anything by it; it was just a normal oath. Please provide us with a Fatwa (legal opinion from a qualified Muslim scholar). May Allah prolong your life and the lives of all righteous scholars. Allah is the Only One Who grants success.

A: If your wife did not perform the Mashru' (Islamically acceptable) matter that you swore that she had to do, you have to offer Kaffarah (expiation) for your oath. This is to feed ten Miskin (needy people), giving each of them half a Sa' (1 Sa' = 2.172 kg) of wheat or rice, clothe them, or free a believing slave. If you are unable to do any of these things, you have to observe Sawm (Fasting) for three days. Allah (Exalted be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 10587

Q 4: a man took an oath to memorize Surah al-Baqarah, if he succeeded in his study. He only memorized one Juz' (a 30th of the Qur'an), because he did not pay much attention to memorizing and was preoccupied with other worldly affairs. What should he do?

A: If the reality is as mentioned, he should offer Kaffarah (expiation) for an oath because he has not memorized Surah Al-Baqarah. The Kaffarah involves feeding ten Miskins (needy persons) from the average meal that one feeds their family, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10885

Q: My family consists of a father, a mother, five brothers, and two sisters. I am the middle brother. My father works as a Khatib (preacher) in a Masjid (mosque) administered by the Ministry of Endowments. He is used to direct us to follow the Straight Path as established by Allah (Exalted be He) and His Messenger (peace be upon him), but none of my siblings pay heed to his advice.

(Part No. 23; Page No. 89)

Whenever I try to advise my siblings to obey Allah (Exalted be He) by performing Salah (Prayer), observing Sawm (Fast), being kind to neighbors, and adhering to the Sunnah (whatever is reported from the Prophet), they make a mockery of me. This has driven me once to swear to beat my younger brothers if they ever neglect to offer Salah in the Masjid. My intention is to train them to observe Salah regularly in the Masjid because Salah is the cornerstone of Islam and the link which communicates a Muslim with his Lord. This is based on the following Hadith in which the Prophet (peace be upon him) said: ("The Salah of a person who lives near a Masjid will only be valid if offered in the Masjid.") I have even beaten one of my younger brothers because he refuses to offer Salah and always lies about Salah. Sometimes when I ask him whether he has offered Salah or not, he tries to evade the question or invent an excuse for not offering Salah. My mother has got angry with me because of beating him. My brothers and sisters are in the habit of listening to songs and watching immoral films, which aim at undermining the foundations of Islam and diverting the attention of Muslims away from the Straight Path.

I am asking about whether or not I will be held accountable before Allah (Exalted be He) for the sins committed by my siblings. Allah (Glorified and Exalted be He) says: (O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.)

(Part No. 23; Page No. 90)

How does Islam view living within a family whose members are far astray from the path of Allah (Exalted be He) and His Messenger? Do I have to observe Sawm for three days to expiate for swearing to beat my younger brothers?

A: You are required to continue advising and directing your siblings. You can cooperate with your father and righteous people in guiding them to the path of righteousness and distancing them from evil company; perhaps Allah (Exalted be He) will guide them. You should avoid them if they persist in abandoning Salah. As for your oath, if you have broken it, you will have to offer Kaffarah (expiation), which involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11142

Q 2: A man swore by Allah (Exalted be He) to do something after a week but he did it after a month. Should he offer Kaffarah (expiation) for having broken his oath?

(Part No. 23; Page No. 91)

A: If a person swears to do something after a week, but he does it after a month, he should offer Kaffarah for his oath. The Kaffarah is to feed ten Miskins (needy persons), or to provide them with clothing, or to emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11157

Q: At the beginning of 1986, I proposed to my cousin. A dispute arose within the family, because I asked my cousin not to continue her education as we would not need her future job. The reason behind my refusal that she should not continue her academic education was because of the free intermixing of men and women which, unfortunately, had spread in my country Morocco. It happened that my maternal uncle suddenly told us that we had been breast-fed from the same woman. Upon this, some members of the family sought the Fatwa (legal opinion issued by a qualified Muslim scholar) of a scholar, who told them that we were not. He advised them to put their trust in Allah (Exalted be He) and proceed with the marriage. So we did with the consent of her father that she would not continue her education. We fixed a date

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for the marriage contract. On that very day, an unexpected event took place. When we went to the Ma'dhun (marriage registrant) to sign the marriage contract, my maternal uncle abruptly said, "O shaykh! Write down in the contract that my daughter would continue her academic education". By then, my mother disagreed as that was contradictory to what they agreed upon earlier. My uncle replied that he wanted his daughter to continue her education. Here the dispute came to its peak. We all left the Ma'dhun without signing the marriage contract.

When we returned to my uncle's house, the discussion continued between him and the members of the family concerning his new decision. They asked him about the reason which made him change his mind, but his answer was nothing more than he just wanted to ensure the future of his daughter. One of his sons reminded him of the fact that all things are submitted to the Will of Allah, whether good or bad. He felt regret for what he did and asked us to forgive him saying that by tomorrow we would sign the marriage contract without any preconditions and that he would not interfere with my relation with his daughter anymore. I told him that after my return from Saudi Arabia, we would sign the marriage contract and consummate the marriage.

Your Eminence, Shaykh Ibn Baz, I resorted to you because after performing `Umrah (lesser pilgrimage), I swore by Allah that I would not marry a woman that may mix with men in her job. We fixed a date for marriage the next year after the season of Hajj. However, my fiancée sent me a letter saying that she would not stop her education

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and would work for the Ministry of Justice until receiving her M.A. in law. As you know the laws of Morocco are man-made laws that have nothing to do with Shari`ah (Islamic law). Your Eminence, Shaykh Ibn Baz, these are my questions:

1. does Shari`ah permit a married woman to go out of her house for work? What is the evidence?

2. If Shari`ah permits a woman to go out of her house for work, do you advise my cousin

to seek a job or to stay at home?

3. If it happens that I refuse their condition and tell them that I no longer want to marry this girl, am I considered a hypocrite or just have to offer Kaffarah (expiation)?

4. if we get married and she pursues her career in practicing law, am i supposed to offer Kaffarah for swearing in the Ka`bah that my wife will not work in a job where she may mix with men?

Your Eminence, Shaykh Ibn Baz, I hope you would be the exemplary model that guides people toward the right path and removes ignorance and darkness away from our understanding of religion. Kindly advise. May Allah reward you with the best!

A: First, if you sign the marriage contract with your cousin and afterwards she works in a job where she mixes with men, you have to offer Kaffarah for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or

emancipating a believing slave. If you are unable to afford any of these, you must observe Sawm (Fast) for three days.

Second, if you refuse to marry your cousin because she works in a job in which she mixes with men, there is no blame on you, because you will be considered as having broken your promise as a result of a Shar`y (Islamically lawful) excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 11201

Q 3: When I was playing football with one of my Muslim friends, I broke my leg. i swore by Allah that i would never play football again after i recover. I took this oath in one place, but I do not know whether I did so in other places or not. What is the ruling if I took this oath in many places? The problem now is that my teacher asks me to play football for the sake of my exams, for if I did not play, I will have low grades. Please enlighten me about the Kaffarah (expiation) for my oath and on how to make it. Please provide me with the number of the Ayah (Qur'anic verse) and the name of the Surah (Qur'anic chapter) in which the Kaffarah for an oath is mentioned, in addition to a Hadith Sahih (authentic Hadith) in this regard, if one exists. After offering the Kaffarah, may I continue to play football or should I quit? It should be mentioned that I have begun to adhere to the Islamic teachings and to devote my worship to Him. I also started to pray specially after

I broke my leg, praise be to Allah for this and for quitting football, but it is all about the circumstances of my study, may Allah reward you!

A: If you break your oath or want to break it, you should make Kaffarah once, even if you repeated the oath, for the subject of the oath is the same. Allah (Exalted be He) says in Surah Al-Ma'idah: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11681

Q: My wife made an oath that she would never work on my brother's farm that I am running, and whose profits we share.

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I need my wife's help in work, but she says she will not break her oath. Please advise concerning this issue, and whether she has to pay Kaffarah (expiation) or not. May Allah reward you and guide you to the right path.

A: if your wife works on the mentioned farm, she should pay Kaffarah for breaking her oath, which is emancipating a believing slave, feeding ten needy people or clothing them. If she cannot do either, she should observe Sawm (fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 11950

Q 1: I married a virtuous woman four years ago. In our first week of marriage, a disagreement took place between me and her family, but she had nothing to do with it. I made an oath in the exact following words, "The food that your family brings is only yours; I will not eat from it. i swear that if i eat anything from it before reconciliation with them, you will be as forbidden to me as my mother and my sister." This food was mostly

fruits and other kinds of food. She paid attention to this point, and was careful not to give me any kind of food that her family brought. Now, after having reconciled with her family, please advise concerning this oath, given that my intention at that time was leaving my wife if she gives me any of the food brought by her family without my knowledge. Until now, she has taken care not to do so. I tried to reconcile with her family due to her fear that she might forget and give me any of the food brought by her family. Please advise me concerning this, may Allah inform you.

A: If the situation is as you have mentioned, it will be permissible for you to eat from the food brought by your wife's family after reconciliation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 12029

Q 2: I swore by Allah to give someone a sum of money but then when he refused to take it, I gave it to his wife and she accepted it. My oath was as follows: "By Allah, you should take this." What is the ruling on this?

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A 2: If the case is as you mentioned, you must offer Kaffarah (expiation) for breaking your oath, for it was the woman who accepted the money, not her husband, while your oath was that the man would accept it. The Kaffarah is to emancipate a believing bondsman, feed ten needy persons or clothe them. If you cannot do any of these things, you are to fast for three days.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12066

Q: A dispute arose between my sister and her husband who drove her out of the house. Having stayed in her parents' house for four days, her husband came to my father seeking to reconcile with his wife. As a result, my mother took an oath that my sister should not return to his house unless he would pay her ten thousand riyals. I talked with my sister and her husband about the cause of the clash. I found that it was simple and judged that her husband should pay one thousand riyals only to take his wife. however, my mother intentionally took another oath that he must pay ten thousand riyals. I convinced her to ask about the ruling on the oath she took. It is noteworthy that my sister wants to

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return to her husband's house. Please answer us. May Allah reward you with the best!

A: If your sister returns to her husband's house before her husband pays ten thousand riyals, the oath taken by your mother will thus be broken. Your mother, therefore, will have to offer Kaffarah (expiation) for an oath, which involves feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If she cannot afford any of them, she must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12152

Q: My uncle asked for my daughter in marriage to his son and I gave him my consent, for I was satisfied with the faith and good conduct of his son. My older brother became upset and swore that if this took place, he would cut off giving me Salam (Islamic greeting of peace) forever. He has already done so. Kindly guide me as to what I should do with him. May Allah reward you best for Islam and the Muslims!

A: You have every right to give your daughter in marriage to your cousin on account of his religion and good character. However, you should speak and deal kindly with your brother who opposes the marriage.

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Your brother should break his oath by greeting you; and make Kaffarah (expiation) for breaking the oath which is to feed ten needy people, clothe them, or manumit a believing slave. If he cannot make any of these, he should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The third question of Fatwa no. 12410

Q 3: i swore that someone had to eat from a slaughtered animal. He did, but only after two months. My intention was that he should eat it on the day I made the oath, so I made a lot of Istighfar (seeking forgiveness from Allah). What is your opinion in this regard?

A 3: You must make Kaffarah (expiation) for your oath, because you meant the day when you made the oath, but the eating took place two months later. The Kaffarah is to free a believing slave, feed ten needy persons, or clothe them. If you cannot afford that, you should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The first question of Fatwa no. 12470

Q 1: In a state of anger, I said to my father: "By Allah! I will not observe voluntary fasting any more so long as fasting interrupts your work and you want that." We got calm and I bitterly regretted my action; what is the Kaffarah (expiation) for breaking this oath?

A: You must offer a Kaffarah for breaking your oath of abandoning voluntary fasting. The Kaffarah is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If you cannot afford any of them, you must observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12541

Q: my mother swore that my younger sister would not marry before me out of pity, but this was done with the mother's permission. What should my mother do regarding the breach of her oath?

A: If the case is as you have mentioned, your mother must offer a Kaffarah (expiation) for breaking her oath,

which is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If she cannot afford any of them, she must observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12794

Q: I traveled to Portugal on 11 August, 1989, with a Muslim brother to work there with him, as he had business there. He then left me and traveled to Spain, with the intention of returning on 5 September. He did not return at the appointed time, and I became worried about him, fearing that he had faced troubles. So I vowed to Allah (Glorified and Exalted be He) that I would leave Portugal by 11 January, 1990, at the latest, if my brother returned safely. During that time I could earn a good amount of money to start my life with in Egypt, so there would be no need for me to stay longer in a country like this. My friend had planned to stay in Portugal until we were able to get residency. I said, after my stay in Portugal became suffocating for me, that the sign of the acceptance of my vow and its winning the Good Pleasure of Allah (Glorified and Exalted be He) would be my feeling of relief, the vanishing of my worries and unhappiness, and the return of my brother.

And all this happened, because, after this vow, Allah (Glorified and Exalted be He) made me feel relieved and returned my brother on the same day. However, when he returned, he kept talking to me about his ambitions, and his plans of staying for years in Portugal with me, and the hopes he had pinned on me staying with him regarding his business. This made me feel that I should be honest with him and inform him of my vow not to stay in Portugal for long, hoping that he would agree to come back with me after spending the time needed to earn the money that would cover the travel expenses and the remainder would be enough to start a new business with him in Egypt. Accordingly, I would attain benefit and make a profit, and then could return to my family and friends and the congregational Salah (Prayer). After I told him my plans, he did not agree with me. He even told me that what I had said was Satan's work in order to spoil my journey and the goal behind it and make me return to Egypt, where there is unemployment; and it is true that I did not find a job after I received my BSc in Commerce in 1985. He asked if I would return if I had not made good money during this time, and I said that I would as I had made a vow to Allah to do so. Despite this, he is still talking to me about his projects and ambitions and the years that we should spend here together, and he is asking me to forget completely about the idea of returning.

Is it true that, as he said, Satan could be persuading me to return and should I believe him? Or would my vowed return earn me the Good Pleasure of Allah (Glorified and Exalted be He)?

When I made this vow to Allah, a voice inside me warned me that the time would come and I would find my money had begun to grow and my life had begun to run smoothly, but I silenced it saying that I would not, In sha'a-Allah (if Allah wills).

I ask Allah to forgive me, my father, and you and give us well-being, and make your

Fatwa (legal opinion by a qualified Muslim scholar) help me attain the Pleasure of Allah (Glorified and Exalted be He). May peace and blessings of Allah be upon Muhammad, his family and Companions!

A: If you think it is more likely that staying in Portugal is better for your Din (religion) and your worldly life, in terms of practicing the rituals of Islam in the perfect way, and that you can earn a Halal (lawful) Rizq (sustenance), you should pay a Kaffarah (expiation) for your broken vow. The Kaffarah is to feed or clothe ten Miskin (needy people) or free a believing slave. If you cannot do any of this, you should observe Sawm (Fasting) for three days. But, if you think it is more likely that returning to Egypt would be better for your Din and your worldly life, you should return to Egypt, and there will be no Kaffarah on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12880

Q: what is the ruling if someone swears not to do a lawful act but his lust then motivates him to do it? Is there any sin on him? May Allah guide you to that which is good and protect you from evil! Indeed Allah is All-Hearing and Responsive.

A: If the reality is as mentioned, this person has to offer Kaffarah (expiation) for breaking his oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days. There is no sin on him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12877

Q: I performed Hajj - all praise be to Allah - with my father and my family this year, 1409 A.H. During the Hajj, specifically on the day we moved from Muzdalifah and before we stoned Jamarat-ul-'Aqabah (the closest stone pillar to Makkah), my father and aunt said that they wanted to buy some clothes as gifts. I said, "Did we come to perform Hajj or buy clothes?" They said that of course we had come for Hajj. So I said, "If we want a full reward we should do so by remembering Allah, saying Tasbih (glorification of Allah) and asking for His Forgiveness, and not waste time in going shopping and whatever else we may do."

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My father then suggested that we should wait until after we had performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and then we could go shopping. I swore by Allah that as they performed Hajj with me, I would not go shopping. My father argued that the wives of the Sahabah (Companions of the Prophet) used to go for walks with their husbands during military campaigns and do others things. I told them that it was not permissible for women to walk around the markets, and for them to talk to the salesmen and uncover their faces to see the merchandise that they want to buy. Is this permissible, bearing in mind that this was the first time for these women to enter the markets?

can the oath I took, of not going to the market with them, then my breaking the oath and my going to the market so as to avoid upsetting my father and aunt, be expiated? Please advise us and may Allah show you mercy!

A: It is obligatory on you to offer Kaffarah (expiation) for breaking your oath, and the Kaffarah is to free a believing slave or feed or clothe ten poor people. If you are unable to do this, you should observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 12977

Q 2: A woman swore by Allah many times not to

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marry someone. She got married to him but the marriage was only consummated under coercion from her father and brothers. Now she is asking whether or not her marriage is valid. If it is invalid, what does she have to do now, especially that she is in the seventh month of pregnancy? Please answer us together with quoting the evidence. May Allah reward you!

A: The woman, who took several oaths not to marry someone and she married him, has to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days. The marriage contract is valid if its essential elements have been fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13130

Q 1: i took an oath saying for three times, "By Allah, this is a vow incumbent on me that you should do that thing;" and i named that thing. However, he did not do it. What is the Kaffarah (expiation) for that oath?

A: You must offer one Kaffarah only for the unfulfilled oath and vow, as they have been taken regarding one thing.

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The Kaffarah is to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If you cannot afford any of them, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13300

Q: Two brothers married two Muslim women; one of them is barren and the other is not. the woman having children took an oath that if she got pregnant and gave birth to a girl, she would give the girl to the barren woman; and if she gave birth to a boy, she would give him to the barren woman for ten thousand riyals. The woman became pregnant and gave birth to a girl. The barren woman demanded to be given the girl according to the oath. The mother says that she does not remember to have taken that oath. It is noteworthy that the girl's father knows nothing about that oath and the agreement has been made between the two women. Please tell us the ruling on this act according to Shari`ah (Islamic law). May Allah grant you success in serving Islam and Muslims!

A: If the reality is as mentioned, the woman who has children must offer Kaffarah (expiation) for an oath. The girl must not be given to the barren woman and must be kept with her mother.

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However, if the mother does not remember the oath, no Kaffarah is required.

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The first question of Fatwa no. 13597

Q 1: A thirty-year-old man swore not to visit Makkah or Madinah ever again. However, not only did he return to visit them, but he also lived there.

A: If he swore declaring Makkah and Madinah prohibited for him then he broke his oath, he must make Kaffarah (expiation) for it, which is feeding ten needy persons, clothing them, or freeing a believing slave. If he does not have the means to do so, he should fast for three days.

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The first question of Fatwa no. 13794

Q 1: i promised a man to marry his daughter but my father

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later refused; therefore, I married another woman. Do I have to make Kaffarah (expiation)?

A: You must make Kaffarah for an oath for not fulfilling your promise and marrying the man's daughter. This can be done by feeding ten needy persons, clothing them, or freeing a believing slave. If none of these is available, you should fast for three days.

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Fatwa no. 13980

Q: I am a widow with four young children. I do my best to learn about Islam. Three girls, who are in the secondary school, come to me to teach them about Islam. As my mother thinks that their coming to my house may pose a threat to me, she has sworn that she would not allow me to set foot in her house if they ever happen to visit me again. I am in the habit of visiting her daily as she is now fifty-seven years old. It was Allah's Will that these girls stopped visiting me for more than two months. One day I was amazed to hear them knocking at the door. One of my young children let them in. I could not tell them to leave my house.

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I gave them some hints that I wanted to meet them in another place, but they kept coming to me as they were starting to be practicing Muslims. They could not understand my hints. Even though they still come to me, nothing wrong has happened to me.

What is the ruling on the oath sworn by my mother? Which of us has to offer Kaffarah (expiation) if there is any? Unfortunately, should my mother know that I still host them at my house, she will sever relations with me. What should I do? May Allah bless you! I suffer a lot because of this problem. What will I say to Allah (Exalted be He) when I am held accountable before Him? Please save me from this plight. May Allah bless you, set aright your affairs, and admit you into the highest rank in Jannah (Paradise). Amen.

A: You have to keep good relations with your mother, show kindness to her, and obey her in doing good acts. As for the oath she has sworn, she is required to offer Kaffarah because it has not been fulfilled. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days.

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Fatwa no. 14055

Q: A man got engaged to a girl whom his mother did not approve of, but accepted her to please her son. However, after marriage, problems arose between the wife and her mother-in-law. The wife mistreated her mother-in-law by insulting and beating her. The husband promised his mother to divorce his wife after his financial circumstances improved. His wife gave birth to two baby girls. After the death of the mother, she gave birth to two other children. Now, he has four children, and his financial circumstances have improved. Should he carry out the promise he made to his mother, or should he keep his wife as a mercy to his children?

A: If the wife is of good religiosity and morals and she repented of her previous abuse of his mother, there is nothing wrong with keeping her provided that he offers Kaffarah (expiation) for the oath he broke. The Kaffarah is to feed ten needy persons, clothe them or emancipate a believing bondsman. If he cannot do any of these things, he should fast for three days.

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Fatwa no. (14238)

Q: What is the opinion of Your Eminence regarding a statement that I uttered during a dispute that occurred between me and my paternal cousin over irrigating some land whose irrigation is binding on me based on a legal contract? This paternal cousin irrigated his land without taking my permission, thus I took two oaths. First, I said, "I swear by Allah, Whom there is no god but Him, I will not give you from the water of my land or else I will no longer be a follower of Islam i.e. if I give him; Second: I said: "I will divorce my wife irrevocably, if I let you use this water of ours,' since you have no evidence against me. You will do so only if I am dead or Shari`ah judges against me." However, my paternal uncle brought some men and came to me. They asked me to withdraw my words and allow him to irrigate his land from the water of my farm as much as Allah enables me to and according to good morals. Thus, I hope that Allah will enable your Eminence to give me your Fatwa regarding these two oaths that I made as mentioned above. May Allah safeguard you!

A: First: Your oath that you would not be a Muslim, if you allowed your cousin to irrigate from your farm is not permissible. You should repent and seek forgiveness. You should offer out expiation of an oath due to breaking your oath in this regard. The expiation is to feed ten needy persons, or clothe them, or free a believing bondsman. If you cannot afford any of the above, observe Sawm (fast) for three days.

Second: If your intention in swearing to divorce your three wives

was that they would be divorced if you were to give permission to your paternal cousin and yet you did, then divorce takes place once of each one of your wives. You can take them back in marriage during their `Iddah (woman's prescribed waiting period after divorce or widowhood) provided that this divorce has not been preceded by two other divorce declarations. On the other hand, if your intention of swearing by divorce is to withhold yourself from allowing your paternal cousin to irrigate his land through your farm but you did not intend divorce, then divorce does not take place and you must offer expiation of an oath as mentioned.

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The second question of Fatwa no. 14358

Q 2: I married a woman, then I doubted that she was a virgin. I asked her to tell me the truth and I swore by allah's Book not to divorce her, no matter how difficult the truth was. She confessed that she had been raped before. Later on, I lost interest in her and could not stand living with her. I divorced her, despite the promise I gave her. Later, she got married to another man. What should I do concerning my promise?

A: Firstly, you have to make Kaffarah (expiation) for breaking your oath, which is to feed ten needy persons

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on a scale of the average of that with which you feed your own family, to clothe them, or to free a believing slave. If you cannot afford any of that, you should fast for three days.

Secondly, you should have either concealed her past and probed not into it after getting married to her or divorced her without compelling her to recall the past.

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Fatwa no. 14563

Q: I promised to marry my daughter to my nephew, whose father has an evil eye, and for that reason my wife opposed to that marriage. After this one of our daughters fell into a fire. After she was admitted to the hospital, my wife vowed that if Allah let our daughter's wounds heal, the marriage with this man's son would never be completed and I should never sit near this man, due to his evil eye. Whenever he looks, speaks, or is seen by her in a dream, he is always focusing his envious gaze or words, so she says that she does not want any association with this man or for his son to marry our daughter. I am the father of this daughter, if I marry my daughter to this man's son, what is the ruling on this marriage after this vow? Her mother has never been happy with this person, but should this affect the marriage? Am I being sinful for continuing the marriage despite my wife's refusal?

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We hope that Your Eminence will help us solve this family problem and explain about this person. We hope that you will give us a legal ruling as soon as possible. What is your advice to my wife? Is she sinful? May Allah reward you with the best and save you from all evil.

A: If the situation is as you mentioned and Allah cured the injured girl and the marriage with your nephew is concluded, the mother will have to offer Kaffarah (expiation) for her vow by feeding or clothing ten poor people, or freeing a believing slave. If she is unable to do that, she has to observe Sawm (Fast) for three days.

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Fatwa no. 14557

Q: I committed a sin once, twice and thrice. I then swore by the Mus-haf (Qur'an) that I will not repeat this sin again, and swore thrice by Allah, the Greatest, not to do this sin. However, Satan overcame me and I committed this sin again. What should I do regarding these two oaths, particularly considering that I am a married man? What should I do to have sexual intercourse with my wife after this oath? Guide me, may Allah grant you success!

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A: If the case is as you mentioned, you must repent to Allah and observe Istighfar (seeking forgiveness from Allah) for the sin you committed. You must offer Kaffarah (expiation), which is to feed ten needy persons, clothe them or emancipate a believing bondsman. If you cannot do any of these things, you should fast for three days.

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The second question of Fatwa no. 15129

Q 2: i lost an item, and a friend told me that my lost item is with so and so. When i asked him, he told me that if i do not find it with him, i have to give him a sheep. i made an oath to give him the sheep if the lost item that was reported to be in his possession was not found with him. I did not find anything with him, indeed. Do I have to pay Kaffarah (expiation) or give him the sheep?

A: You do not have to give him the sheep, as this is considered a Batil (null and void) bet, but you have to pay Kaffarah for the oath.

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The first question of Fatwa no. 16014

Q 1: Someone gave me a ride in his car and I tried to pay him 250 Riyals, but he refused. I swore not to put the money back in my pocket. He refused to take any of the money, apart from 50 Riyals, but after some persuasion, he took 150 Riyals. Please advise me concerning the oath I took.

A: If you swore not to take something from someone, and then you did, you have to offer Kaffarah (expiation) for breaking the oath, by feeding or clothing ten poor people, or emancipating a believing slave. If you are unable to do that, you should observe Sawm (Fasting) for three days, because it was an oath which you intentionally made for something in the future. Allah (Exalted be He) says: (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons))

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Fatwa no. 17182

Q: We are two brothers and we have two sons to whom

their grandfather gave two camels. However, we swore that our sons would not take these camels. After the death of my brother, our father decided that our sons should take these camels. What is the ruling on this issue? You should bear in mind that my brother's son is only seven-years old. Should we offer Kaffarah (expiation)? If so, who should offer the Kaffarah on behalf of my brother? Please, advise. May Allah grant you success!

A: If the two sons took the camels, the fathers have broken their oath and each one of them must offer Kaffarah. They are to feed ten needy persons, clothe them or emancipate a believing bondsman. If they are unable to do any of these things, they should fast for three days. However, if your brother died before allowing his son to take the camel, Kaffarah is not necessary, for he died before the son received the camel.

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The first and second questions of Fatwa no. 17961

Q 1: what is the difference between making a pledge, swearing and taking an oath? which is more solemn? What is the meaning of a pledge? Does it have a Kaffarah (expiation)? What is it? What is the punishment of those who break it? If it does not have a Kaffarah, and a person makes a pledge in the following form,

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"I make a pledge not to do this to you again", what should they do if they betray this pledge?

A: If a person makes a pledge, swears or takes an oath that you should do something, all these are oaths bound by intention that necessitate Kaffarah if broken, according to Allah's saying, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿

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Q 2: does a person have to offer Kaffarah (expiation) for breaking the oath which they swear under duress?

A: In order for the Kaffarah for breaking an oath to be obligatory, the person should take an oath willingly. No Kaffarah is required from a person who swears an oath under duress. This is based on the Ayah (Qur'anic verse) which reads: (Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith) This is also based on the Hadith in which the Prophet (peace be upon him) said: ("My Ummah (nation based on one creed) has been pardoned for what they do by mistake, forgetfully, or under duress.")

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The fifth question of Fatwa no. 18057

Q 5: A man swore by Allah not to live under the same roof with a certain piece of furniture which is still being manufactured. He took this oath just to avoid his wife's persistence, though he is still interested in having it. He paid fifty riyals to a restaurant owner to feed ten needy persons. The restaurant owner suggested feeding one person at a time for five riyals, for it may be difficult to find ten poor persons at the same time. What is the ruling on that?

A: Anyone who swears to abandon something permissible such as the furnishings in question should make Kaffarah (expiation) for breaking their oath before using this item. The Kaffarah is to feed ten needy persons, each with half a Sa` (1 Sa` = 2.172 kg) of food or to clothe them each with a piece of clothing or to free a believing slave. If these acts are not available, a Muslim should fast for three days. If the restaurant owner authorized by the oath-taker has expiated

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by feeding ten needy persons, this would be sufficient, praise be to Allah.

It should be known to the restaurant owner that the Kaffarah is to feed ten needy persons; it is not sufficient to feed just one person ten times or two persons five times. The specification of the number ten is clear when Allah (Glorified be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿

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The first question of Fatwa no. 17243

Q 1: is it permissible for a man who swears frequently not to make Kaffarah (expiation) for breaking their many oaths?

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A: Breaking a binding oath necessitates making Kaffarah. Taking oaths frequently is an abominable act, for this entails lying and neglecting to make Kaffarah. Allah commands Muslims to preserve their oaths, when He (Glorified be He) says: ﴿And protect your oaths (i.e. do not swear much).﴾ He (Glorified be He) also dispraised taking frequent oaths, when He says:﴿ And (O Muhammad صلى الله عليه وسلم) obey you not everyone Hallaf Mahîn (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari]﴾

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The first question of Fatwa no. 19405

Q 1: When I visit my relatives, some women give me some presents in the form of money or something of the sort. I am used to swear by Allah never to take these presents, but they force me to take them even after my oaths. Sometimes I observe Sawm (Fast) for three days to expiate for breaking my oath and some other times I say, "Allah is All-Forgiving, All-Merciful. He will not hold me to account for breaking my oath,

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a custom which we are all used to practice." Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with best!

A: If you swear an oath not to receive presents from your relatives in the future, you are obligated to fulfill your oath as long as the oath has been taken regarding something that involves obeying Allah (Exalted be He). If it has been taken regarding something that involves disobeying Allah (Exalted be He) and His Messenger (peace be upon him) or if you find a better thing, you can break the oath. This is based on the Hadith in which the Messenger of Allah (peace be upon him) said: ("Anyone who vows that he will be obedient to Allah should remain obedient to Him; and anyone who makes a vow that he will disobey Allah should not disobey Him.") The Prophet (peace be upon him) also said: ("Anyone who takes an oath and then considers something else better than it should expiate for the oath (broken) and do what is better.") Accordingly, if you do not fulfill the oath you have taken, you will have to offer Kaffarah (expiation) for each oath you have taken in case the purpose of each oath is different. However, if the purpose is the same, only one Kaffarah is required. The Kaffarah involves feeding ten Miskins (needy persons); each receiving one and half kilograms of wheat or rice or any other sort of staple food. In case feeding is unaffordable, you have to provide them with clothing. If this is also unaffordable, you must emancipate a believing slave. In case you can afford none of these options, you must observe Sawm for three days. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).)

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Muslims should not belittle the seriousness of taking an oath by neglecting to offer the required Kaffarah after breaking them. Nor should they take repeated oaths unnecessarily. Allah (Glorified be He) says: (And protect your oaths (i.e. do not swear much).)

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Fatwa no. 19625

Q: I masturbated on a day during Ramadan and continued Sawm (Fast). I told my wife that I wanted to have sexual intercourse with her other than the daytime of Ramadan, but she swore that she would not do this, but I did so anyway. On another occasion, I swore an oath not to commit a prohibited act but then I was about to commit it when Allah saved me and I did not commit it. I took two thousand Riyals from my father with the intention to return them to him but I did not until my father died and the money is still with me. What should I do, bearing in mind that there are heirs?

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Please, advise. May Allah grant you success!

A: You should make up for the day on which you masturbated during Ramadan and repent to Allah, for it is Haram (prohibited) and renders Sawm invalid. You must not repeat this act in Ramadan or any other time.

Your wife should offer Kaffarah (expiation) for the oath she swore to prevent you from having sexual intercourse with her but you opposed her. The Kaffarah is to feed ten needy persons - each person receives one and half a kilo of foodstuffs - clothe them or emancipate a believing bondsman. If she cannot do any of these things, she is to fast for three days.

You need not offer Kaffarah for the oath you took to abandon the prohibited acts, which you later on intended to commit but did not, for intention alone does not necessitate Kaffarah.

As for the sum of money you took from your father, who is now dead; you should repay it to his heirs, for it is their right.

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The second question of Fatwa no. 20114

Q 2: one of his relatives always lays an oath on her children.

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Will she be considered sinful if she does not offer Kaffarah (expiation) for every broken oath?

A: If the woman in question lays an oath on her children or others, meaning to obligate them to do or not do a certain thing, and they do not act accordingly, this is considered a binding oath for which she must offer Kaffarah (expiation). The Kaffarah is to feed ten Miskin (needy people), to clothe them, or to free a believing slave. The amount she should feed each person is half a Sa' (1 Sa' = 2.172 kg) of the most prevalent food of the country, such as wheat or rice etc. If she is unable to feed or clothe them, or free a slave, she should observe (Fasting) for three days. The woman should try to work out the number of the oaths that she deliberately made and offer Kaffarah for each of them. If she is able to offer these Kaffarahs, but she does not do so, she will be considered as sinful for not complying with Allah's Command to expiate for deliberate oaths, and blamable for neglecting this. Allah (Exalted be He) says (what means): ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿ It is obligatory on this woman to offer Kaffarah for each of the deliberate oaths

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she made and then broke if they were for different matters, but if they were all for one thing, one Kaffarah will suffice. We advise this woman not to make her oath by Allah an excuse against acting rightly, not to swear too much by Allah over insignificant matters, and not to bind herself by oaths she may not be able to expiate for or even count, lest she falls into sin. Allah (Exalted be He) says: ﴾And protect your oaths (i.e. do not swear much).﴿ and: ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿

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Fatwa no. 19747

Q: once I swore not to commit a certain sin, but unfortunately I later committed it several times. Do I have to expiate for breaking this oath once, or should I do this according to the times I committed this sin?

I also swore not to look at anything that Allah has prohibited for me to look at, otherwise I would fast a day, but I broke my oath. Now I do not know what to do?

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Please enlighten me, and may Allah reward you!

A: You have to make two Kaffarahs (expiations); one for breaking your oath and the other for breaching your vow not to look at anything that Allah has forbidden. Each Kaffarah is to be made by feeding ten needy persons, each a kilo and a half of the staple food of that area, clothing them, or freeing a believing slave. If none of these is available, you should fast for three days, for each Kaffarah. On the other hand, it would suffice you to give 30 kilos of food to ten needy persons, 3 kilos each. In addition, you should make Tawbah (repentance) to Allah (Glorified be He) for what you did.

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The twelfth question of Fatwa no. 20628

Q 12: a person swore by the Mus-haf (arabic Qur'an) that he would always tell the truth and never lie even if he made a mistake. One day, however, he made a mistake and when his manager asked him to swear to say the truth, he denied what he did and said otherwise. What is the ruling on what he did?

A: The said person should offer Kaffarah (expiation) for his unfulfilled oath, because he

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did not do what he had sworn to do. The Kaffarah involves feeding ten Miskins (needy persons); by giving each of them one and half kilograms of wheat, rice, dates, or the like of the staple food, or providing them with clothing, or emancipating a believing slave. If he is unable to do any of these, he must observe Sawm (Fast) for three days to expiate for his broken oath.

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The first question of Fatwa no. 20830

Q 1: during a dispute with my wife, I swore by Allah that she was no longer lawful to me. I did not intend divorce, and my oath was not a strong oath. After the problem was settled, I brought her back home and we had sexual intercourse. Now I am very confused, what do I have to do? Please provide me with an answer in this regard, may Allah reward you!

A: If you did not intend Zhihar (a man likening his wife to an unmarriageable relative), you will be required to expiate for your oath and your wife remains lawful for you. The Kaffarah (expiation) of oath is feeding ten needy persons with a kilo and a half of wheat, rice, or the like, for each person;

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clothing them, or freeing a believing bondsman. If you are unable to do so, you should fast three days. However, if you intended Zhihar by what you said, you will have to refrain from having sexual intercourse with your wife until you fulfill the Kaffarah of Zhihar, which is to free a believing bondsman. If you are unable to do this, you have to fast for two consecutive months, and if you are unable to do this due to old age or illness, you must feed sixty needy persons, a kilo and a half each from the staple food of the country. Additionally, you should repent for what you did and never return to do this in the future, for Allah blamed His Prophet (peace be upon him) for prohibiting what He made lawful for him in His Statement (Exalted be He), ﴾Why do you forbid (for yourself) that which Allâh has allowed to you﴿ ... ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿

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False oaths

The first question of Fatwa no. 11815

Q 1: I am a student in an institute affiliated to Ansar Al-Sunnah Al-Muhammadiyyah Group (Supporters of the Sunnah of the Prophet) in Kasla. There is an Islamic union for the students of Eritrea. However, there are bitter disputes between the union and the group. It is, thus, prohibited for the students of the institute to join this union. I have got involved with the union. When it came to the knowledge of the institute supervisor, he asked me if I am a member of the union and I replied in the negative. However, he forced me to swear that I am not. I swore and thought that I might not have committed a sin. I would like to ask whether the oath I swore is false or a Kaffarah (expiation) must be offered. Please, be informed that if I had not been forced to swear, I would not have sworn. Necessity compelled me to swear to continue my religious education; otherwise I would have been expelled from the institute.

A: The oath you took is a false oath, which is a major sin for which no Kaffarah is sufficient, because it is a grave sin. No Kaffarah is required for it according to the most correct opinion of scholars. Rather, you must make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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The first and second questions of Fatwa no. 14798

Q 1 and 2: I used to make many oaths and vows and break them intentionally. I am now regretting what I did, but I do not know the number of oaths or vows that I made and did not fulfill. Is it sufficient for me to make Tawbah (repentance to Allah) for this or do I have to offer Kaffarah (expiation)?

I used to swear oaths on the Qur'an, make pledges, promises, and vows many times, but sadly, I broke them all on purpose. So now that I feel remorse for this, is there any Kaffarah for what I have done?

A: Swearing by Allah (Glorified and Exalted be He) out of glorification to Him, and fulfilling oaths and promises denote strong conviction and firm Iman (Faith), and these are among the characteristics of the pious servants of Allah. Whereas, breaking oaths, pledges, or promises are characteristics of the Fasiqs (people who flagrantly violate Islamic law) and hypocrites. It is obligatory on you to make Tawbah for the oaths, promises, and pledges that you did not fulfill. If this involved misappropriation of other peoples' wealth, you should return this to them. It is also Wajib (obligatory) on you to fulfill all the vows that you made and to try hard to find out how many they were as far as you can.

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(Part No. 23; Page No. 135)

The first question of Fatwa no. 15393

Q 1: I have an old and blind paternal aunt who is unable to walk. Her only son died leaving behind three daughters and a son. Her son was working for a company and he got a disease as a result of which he died. The mother asked me and his maternal aunt's son, who is my paternal aunt's son, to go to the court concerning matters related to his inheritance. We were asked to testify that the mother was dead, because the court wanted some papers and documents to prove her share in the inheritance. We did so due to the fact that she was over sixty years old and had no papers or documents whatsoever to prove her identity and the court only acknowledges official documents. Out of our keenness to escape her hardship in transportation, we were asked to swear an oath that she died; and we did so to save her from any tiredness she might face if she went to the court herself. I had no intention to swear any oaths, as the court registrant told me that I only needed to say that she was dead. It happened that my cousin entered the courtroom before me and swore the oath. I was admitted entry after him and was surprised to find the judge telling me to take the oath and I did.

Now, how should I expiate for my sin that bothers me so much and I feel so sorry for? May Allah reward you with the best!

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A: You have to return to the court where you bore testimony, your relative and you, and declare that you were both lying. It is up to the judge to take the necessary procedures in this regard. You should also make Tawbah (repentance to Allah) for swearing false oaths.

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The first question of Fatwa no. 17393

Q 1: A man swore by the Qur'an by placing his hand over it saying, "By the Qur'an, I did not do such and such thing," but in fact he did it. What is the ruling on the oath sworn by the Qur'an? What is the Kaffarah (expiation) for it?

A: Anyone who swears that he has not done a particular thing while he knows that he has done it has committed a major sin that requires Tawbah (repentance to Allah) and determination not to do that again.

There is no harm in swearing by the qur'an, because it is the Word of Allah. Therefore, swearing by it is the same as swearing by one of Allah's Attributes.

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Fatwa no. 18626

Q: One day we received guests and when my mother was making them breakfast, she broke a part of the knife. When my father asked her about that, she took an oath that nothing happened out of her fear of him. Later, she told him the truth. Now, my mother is asking about the ruling on false oath in general and on her case in particular.

A: Your mother is a sinner for swearing falsely. She has to ask Allah (Exalted be He) for forgiveness and resolve not to do that again. She does not have to offer Kaffarah (expiation).

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The first question of Fatwa no. 19188

Q 1: What is the Kaffarah (expiation) for a false oath?

A: The false oath refers to the oath sworn by a person that they did or did not do something in the past while they know they are lying.

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There is no Kaffarah for such an oath, because one of the conditions of offering Kaffarah is that the oaths sworn by a person are related to their intention to do or not to do something possible in the future. Swearing a false oath is one of the major sins and the person who does it has to make sincere Tawbah (repentance to Allah), ask often for Allah's Forgiveness, and seek to draw closer to Him by increasing supererogatory acts of worship as well as supplicating to Him. May Allah forgive them and accept their Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18641

Q 4: Does swearing excessively nullify one's Sawm (Fast)?

A 4: Swearing a lot indicates weakness of Iman (Faith/belief). It is a form of reverence to Allah for every Mu'min (believer) not to constantly swear by Allah. Allah (Exalted be He) states: ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ Allah (Exalted be He) also says: ﴾And protect your oaths (i.e. do not swear much).﴿ Whoever swears by Allah must be truthful. As for sawm, it is not invalidated by constant swearing;

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rather it may decrease the reward of the Fast.

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Fatwa no. 17251

Q: I swore secretly without uttering the words of the oath that I would not have sexual intercourse with my wife for a week, but I did. What should I do?

A: Nothing (no expiation) is required from you as long as you did not verbally utter the oath, for the Prophet (peace be upon him) said: (Allah has forgiven for my Ummah (nation based on one creed) the (evil) thoughts that come into their minds so long as such thoughts are not put into action or uttered.)

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The first question of Fatwa no. 17575

Q 1: a man swore that his brother would not enter his house. The man died and his brother entered his house. Is there anything due on the deceased person's family? Should the brother who entered the deceased's house offer Kaffarah (expiation)?

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A: There is nothing wrong if the person enters his deceased brother's house, because his oath that the brother should not enter his house is no longer valid after his death. Thus, his heirs do not need to offer Kaffarah. And Allah knows best.

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The first question of Fatwa no. 6354

Q 1: A person entrusted me with a secret. Another person asked me about it but when I told him that I knew no secrets, he asked me to swear by Allah. Due to his insistence, I took an oath that I really knew nothing about it so that I would not disclose the secret. Is there anything due on me? What is the ruling on what I did?

A: It is not permissible for you to swear false oaths and you have committed a sin. You must make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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The second question of Fatwa no. 1144

Q 2: a person has taken an oath that he will kill his son saying, "By allah, I will kill him." What is the Kaffarah (expiation)

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for this oath?

A: Swearing to commit a sin, such as unjust killing of an innocent soul, is Haram (prohibited). The person who has taken such an oath should make Tawbah (repentance to Allah), seek Allah's Forgiveness, and refrain from doing what he has sworn to do. Furthermore, he must offer Kaffarah for an oath, which involves feeding ten Miskins (needy persons) the average meal that he feeds his family by giving each one of them half a Sa` (1 Sa` = 2.172 kg) from the staple food, whether it is dates or whatever. If this is unaffordable, he must provide them with clothing or emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days and it is preferable to fast them consecutively.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 3120

Q1: While out in the desert, a man and his wife quarreled. After quarrel, the wife said to her husband, "I would fast for three years, if I were to get into your car or walk with you." The man replied, "I will not leave you alone in the desert. Get into the car and I will pay the Kaffarah (expiation) on your behalf." Thereupon, she got into his car and walked with him. What should the wife and her husband do in this case? Please, advise!

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May Allah reward you with the best!

A: If the case is as you mentioned; the wife vowed to fast for three years if she were to get into the car or walk with her husband and then broke her vow, she should offer Kaffarah and her husband should carry out this Kaffarah on her behalf in fulfillment of his promise.

The Kaffarah is to feed ten needy persons five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like average meal that he feeds his family, giving each of the ten persons`; clothe ten needy persons or emancipate a believing bondsman. It is permitted for him to do any of these things; but if he is unable to do any of them, the wife should fast for three days. It is preferable that she fasts these days consecutively. She does not have to fast for three years, as such talk comes under the ruling of the oath.

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Fatwa no. 3930

Q: Someone proposed to my daughter,

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but she rejected him in spite of the fact that I accepted him. out of my anger, I swore an oath not to give her in marriage until four years had passed. Later, another suitor proposed to her and she and I accepted the proposal. The final approval is hindered by the oath I took as the four-year period has not elapsed. Please tell me whether it is permissible for me to marry off my daughter to the last suitor or I must wait until this period is over. It should be noted that the Kaffarah (expiation), if any, is affordable for me. May Allah safeguard you!

A: If the reality is as you mentioned, it is permissible for you to marry off your daughter before the period of time elapses. You have to offer one Kaffarah for an oath; namely, to feed or clothe ten Miskins (needy persons) or emancipate a believing slave.

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Fatwa no. 13519

Q: what is the meaning of the Hadith in which Allah's Messenger (peace be upon him) said, (Whoever says 'If Allah wills' upon taking an oath, will not have to expiate for it if he breaks it.)

A: As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) narrated on the authority of Ibn `Umar (may Allah be pleased with them both)

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that Allah's Messenger (peace be upon him) said, (Whoever says 'If Allah wills' on taking an oath, will not have to expiate for it if he breaks it.) The meaning of the Hadith is that whoever says "If Allah wills" after taking an oath, his oath will not become binding. Hence, if the person takes an oath to do something then says, "If Allah wills" and does not do this thing, he will not have to expiate for breaking his oath. Similarly, if the person swears to give up doing something then says, "If Allah wills" and does not give it up, he will not have to expiate for breaking his oath.

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The second question of Fatwa no. 5849

Q 2: a woman took an oath that she would not ride any type of Jeep Cars. She did so because once she was in a Jeep and had a terrible time in it as the road was unpaved and this is

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why she took this oath. She also took an oath not to enter their house located in another city. Now, she wants to ride in a Jeep and to enter the house. What should she do? If she has to fast, how many days should she fast for the two oaths she is willing to break?

A: There is no harm in riding in a Jeep or entering the mentioned house. However, if she does so, she will break her oath and hence she will have to offer one Kaffarah (expiation) for riding a Jeep and another Kaffarah for entering the house. The Kaffarah is feeding ten Miskins (needy people) from the average type of food, clothing them or freeing a Muslim slave. If she is unable to feed, clothe or free a Muslim slave, she will have to observe fasting for three days for every broken oath. Allah (Exalted be He) says, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ The Prophet (peace be upon him) says, ﴾Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.﴿ Agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 7736

Q: A disagreement took place between me and my brother-in-law. He accused me of not being jealous on my sister, his wife. When I heard this from people who told me, I got angry at him and swore by divorce that I will either shoot him in the head or never speak to him or visit him again. We cut ties with each other for two years, during which we did not greet each other. Then, people tried to reconcile between us, but I swore by Allah many times that I would never reconcile with him. My paternal uncle and his son came and asked me to reconcile with him, so I agreed, provided that I make a Fatwa request concerning the divorce that took place and the oath made. Please advise, may Allah reward you and grant you success forever.

A: If the situation is as you have mentioned, you should pay Kaffarah (expiation) for breaking your oath, which is feeding ten needy people average kinds of food, clothing them, or emancipating a believing slave. If you cannot do either, you should observe Sawm (fasting) for three days. You should pay another Kaffarah for swearing by divorce if your intention was to cut ties with him,

not divorce your wife. However, if your intention was to divorce her, the divorce takes place once. You may return to her as long as she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood), unless you have divorced her twice before.

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Fatwa no. 7843

Q 1: I have a young daughter, whom I gave in marriage to a man named A.M. After a while, there was a disagreement between them, and she was declared to be Nashiz (a recalcitrant spouse) for a year. Due to the dispute between them and the husband's bad conduct, i swore an oath by Almighty Allah that if they got back together i would not greet the husband again and i would not enter their house. After this they got back together by mutual agreement. The husband came and greeted me against my will, and, although I was not willing to do this, I do not want to sever my relationship with my daughter and I want to be able to visit her in her home and greet her husband. Please give me your Fatwa (legal opinion by a qualified Muslim scholar) on this matter. Is it is permissible for me to go to her house and greet her husband after swearing by Allah that I would not, or is it sinful for me to do this or is it not permissible. What should I do and how should I act? Please advise me and may Allah grant you the best reward!

A: You should visit your daughter and greet her husband to maintain the ties of kinship and to avoid severing the relationships. You should also pay a Kaffarah (expiation) for breaking your oath, which is to feed ten Miskin (needy people) or

clothe them or free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days. The sufficing amount of food that you should give out is 5 Sa's (1 Sa' = 2.172 kg) of wheat, rice, or dates to ten Miskin, each one of them receiving half a Sa' each. The 5 Sa's are equal to about 15 kg.

Q 2: My husband divorced me according to the Sunnah, but after the passage of days and months he took me back. I had already moved from his house to another and taken some of the furniture with me. When he took me back, he did so with a new contract and Mahr (mandatory gift to a bride from her groom), but I swore by Allah that I would not take any of this furniture to his house, but I am in a dire need of it now. Is it permissible for me to take it to my husband's house or not? What if I take one piece or some of it or if someone else moves it to my husband's house? Please advise me and may Allah reward you with the best!

A: It is permissible to return this furniture or some of it to your husband's house, but after doing so you should pay the Kaffarah for breaking your oath, in the way described in the answer to the first question. You should try to protect your tongue against much swearing of oaths.

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The second question of Fatwa no. 8919

Q 2: We have a habit that when someone wants to threaten their son, younger brother, or enemy, they say: "By Allah! I will slaughter you." The intention is just to threaten. What is the ruling on this?

A: if anyone swears by Allah to slaughter their son, it is not permissible for them to do so and it is obligatory that they should pay the Kaffarah (expiation) for breaking their oath. This is to feed or clothe ten Miskin (needy people) or free a believing slave. If they cannot do any of these things, they should observe Sawm (Fasting) for three days.

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The first question of Fatwa no. 9125

Q 1: My aunt, accompanied by her daughters and some neighbors, visited her sick neighbor. Showing great hospitality, the family man went to the corral and took a sheep to slaughter it. However, my aunt made a vow three times and took an oath that she and the others in her company would not eat the sheep.

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He did not regard this oath and slaughtered the sheep. The meal was prepared, but my aunt refused to eat due to her oath. However, the people in her company did. Is she blamed for their act of breaking her oath? Who is responsible for this problem; the family man, my aunt, or the persons who ate the meal? Please answer me! May Allah reward you with the best!

A: If the reality is as you mentioned, this woman must offer one Kaffarah (expiation) for the unfulfilled oath and vows as they are made for one purpose. The Kaffarah is to feed ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice, wheat, and so on, or provide them with clothing, or emancipate a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days. It would have been better if she had joined the other persons who ate the meal to appreciate the generosity of the family man and offer the Kaffarah later. The Prophet (peace be upon him) said: ("If you take an oath (to do something), then you find something else better than it, offer the Kaffarah for your oath and do the thing which is better.")

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The fourth question of Fatwa no.9509

Q 4: What is the ruling on a person who takes an oath not to let his wife enter his house using this formula: "I swear by allah Who is the Only God." Is it permissible for him to let her enter his house?

A: It is permissible for him to do so but he will have to offer a Kaffarah (expiation) for breaking his oath. A Kaffarah is feeding ten Miskins (needy persons), clothing them or freeing a Muslim slave. If he is unable to afford any of these, he will have to observe fasting for three days. However, if he intended to divorce her by this oath, she would be divorced for one time if he let her in. Then he may return to her in marriage during `Iddah (woman's prescribed waiting period after divorce or widowhood) if he has not divorced her two times before that.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10195

Q 2: If i swear not to do a certain thing and then my father swears that i will do it, what should i do? Should I do it or not?

A: If someone swears that they will do or not do something, and later finds out that breaking their oath will be for the best, they should break their oath, perform the Kaffarah (expiation), and do whatever it is that is better.

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This is based on what was authentically reported on the authority of 'Abdul-Rahman ibn Samurah (may Allah be pleased with them both), who said that the Messenger of Allah (peace be upon him) said, ("If you swear an oath and then you see that (doing) something else is better than it, offer Kaffarah (expiation) for your oath and do that which is better.")

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11265

Q: I vowed to fast the whole month of Rajab, as the people in my country are used to honor this month more than any other month, except that of Ramadan. Since then, I have not fulfilled that vow because of being busy with life matters. Whenever I postpone Sawm (Fast) to the following year, I become more preoccupied and could not fulfill my vow. Now, am I obliged to fast the month of Rajab, or it is permissible for me to fast any other month? I am a diabetic and I become very tired by the time Ramadan comes to an end. Is it lawful for me to feed Miskins (needy people) as Kaffarah (expiation) for my unfulfilled vow? I only know one poor family; could I give its member all the food that must be given to ten Miskins? If not, should I give the food to a charitable society, such as the society of King 'Abdul-'Aziz? Is it preferable to pay money or give food such as rice?

If feeding is not permissible to expiate for broken vows, is it permissible to observe Sawm for ten separate days each month, for example? Kindly give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: You must offer Kaffarah for breaking an oath, because singling out Rajab for Sawm is an act of Jahiliyyah (pre-Islamic time of ignorance). The Kaffarah is to feed ten Miskins, or provide them with clothing, or emancipate a believing slave. If none of these is affordable, you must observe Sawm for three days.

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Fatwa no. 11474

Q: following a dispute with my sister over a matter, I swore by Allah (twice) never to enter her house again. She is now very ill and bedridden; near to death, and I want to go to visit her to see her before she dies. What should I do?

A: It is obligatory on you to visit your sister and offer Kaffarah (expiation) for your broken oath. The Kaffarah is to feed ten Miskin (needy people) with the average food (that your family eats) or clothe them, or to free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11946

Q: i took an oath on the Mus-haf (Qur'an-book), while holding it in my hand, that i will never enter my brother's house as long as i shall live. Can I break this oath according to the Shari'ah (Islamic law)? May Allah reward you with the best!

A: It is permissible for you to break your oath not to enter your brother's house, but you will have to offer Kaffarah (expiation) for the broken oath. The Kaffarah is to feed ten Miskin (needy people) or clothe them, or free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days. It is authentically reported that the Prophet (peace be upon him) said, ("By Allah! If Allah wills, if I ever make an oath and then see that something else is better than it, I will offer Kaffarah (expiation) for my oath and do that which is better.") (Related by Al-Bukhari)

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 13818

Q: One morning while I was asleep, my father hit me as he wanted me to give him a ride to Khamis Mishit. Out of my anger, I swore that I would not go with him. He was an old man and he got angry with me and went on foot. When I calmed down, I asked Allah (Exalted be He) for forgiveness and caught up with him and drove him there. Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning my oath. May Allah reward you with the best!

A: You must treat your father kindly and help him in whatever he asks you as long as it is lawful. You have to endure any reprehensible deeds he may do to you.

However, if he orders you to do a sinful act, there is no obedience to any person in something that involves disobeying Allah. As for breaking your oath, you did well in that, because it was authentically reported from the Prophet (peace be upon him) that he said: ("By Allah, if I ever take an oath to do something and then I find something else better than the first, I will offer Kaffarah (expiation) for my oath and do the thing which is better.")

Consequently, you have to offer Kaffarah for an oath. The Kaffarah involves feeding ten Miskins (needy persons) the average meal that you feed your family, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14777

Q: i am a married woman with children and i am a practicing Muslim - all praise be to Allah - but my husband smokes Shisha (hookah, water pipe). i have advised him, in vain, to give it up. In fact, he has sworn by Allah that he will stop smoking it, but he has not done so. After this, I took an oath by Allah that, if he did not stop smoking, I would go to my parents, but he has not stopped and I have not gone to my parents. What should I do with my husband? What is the ruling on the oath that I took? What is the ruling on smoking Shisha? I hope that you will answer my letter.

A: First: smoking shisha is Haram (prohibited) because it is an obnoxious habit and includes many harmful effects.

Second: It is Wajib (obligatory) on your husband to fulfill his oath and stop smoking Shisha.

Third: You have done well to advise your husband to stop smoking Shisha. You should continue doing so and make Du'a' (supplication) to Allah for Him to guide your husband.

Regarding the oath that you broke, you have to make Kaffarah (expiation) for it and you should not go to stay with your parents.

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The Kaffarah is to feed ten Miskin (needy people), to clothe them, or to free a believing slave. If you are unable to do any of these things, you should observe Sawm (Fasting) for three days.

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Fatwa no. 16086

Q: a person vowed that if his wife gave birth to a girl, he would marry her off without Mahr (mandatory gift to a bride from her groom). Now, he has a daughter in the age of marriage and she is engaged. What should he do,

as it has come to his knowledge that the Mahr is the bride's right, not his?

A: If the reality is as mentioned, he must offer Kaffarah (expiation) for an oath. The Kaffarah is to feed ten Miskins (needy persons) by giving each of them one and half kilograms of the staple food, or to clothe them by giving each one a Qamis (long shirt) or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body), or to emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

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First question of Fatwa No. 17028

Q 1: I would like to inform Your Eminence that my brother asked made a proposal to have my daughter get married to his son and I agreed. After nearly two years and before concluding the marriage, my brother changed his mind and made a proposal for my second daughter to the same son. I felt angry and swore fifteen times by Allah, the Greatest, that I will never marry my daughter to his son; out of anger because my brother went back on his previous proposal and asked for the hand of my second daughter without any reason. Now a number of my brothers have asked me to seek a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. So, should I offer Kaffarah (expiation) for my mentioned oaths or not?

A 1: There is nothing wrong if you give your daughter to your nephew in marriage. You must offer one Kaffarah (expiation) for your (fifteen) oaths, which is to feed ten needy persons, each one of them to receive one half a Sa` (1 Sa` = 2.172 kg) of the staple food in the country, provide them with clothes or set free a believing bondsman. If you cannot do any of these things, you are to fast for three days. One Kaffarah is sufficient for all these oaths as they were for one matter.

Allah is the Grantor of success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18045

Q 1: my father swore by Allah (the most Exalted) that he will not eat or drink anything at his brothers' houses until his death. Following is the exact words of his oath: "By Allah, to die then people make my funeral at the graves is better for me than to eat or drink anything at their houses."

A: Your father has to maintain his blood ties with his brothers, visit them and eat and drink with them and to repent to Allah from his oath which involves severance of blood ties. He has to offer a Kaffarah (expiation) which is feeding ten Miskins (needy people) or clothing them or setting free a Muslim slave. If he cannot afford any of these, he has to observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18779

Q: My grandmother granted me some property during her lifetime. When she died, I felt deep sorrow, as she was the one that brought me up since the day I was born. For that reason, I made a vow with my cousin that I would give all the property that my grandmother had given me as Sadaqah (voluntary charity) in behalf of her. Later, I remembered that I had some debts that might take a long time to be repaid. Is it

permissible for me to make use of that money in repaying my debts despite the vow I made with my cousin? Is there any Kaffarah (expiation) due on me in this regard?

A: You have to pay off your debts and offer Kaffarah for your sworn oath that you will spend the money as Sadaqah in behalf of your grandmother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18805

Q 1: I made an offer of marriage to one of my colleagues. Her father turned the offer down saying that she was already engaged, which was not true. I went to her holding a Mus-haf (Arabic Qur'an) in my right hand. i swore by Allah (Exalted be He) and the Qur'an never to marry a woman unless she married another person or told me that she did not want to marry me. I tried many times to convince her father but to no avail. Now as I want to marry another woman, what is the ruling on the oath I swore and what should I do? Please guide me; may Allah reward you with the best!

A: You can offer Kaffarah (expiation) for breaking your oath; and then you are allowed to marry any righteous woman you choose. The Kaffarah involves feeding ten Miskins (needy persons); each Miskin

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is to be given one and half kilograms of staple food. If feeding is unaffordable, you must provide them with clothing, giving each Miskin a Qamis (long shirt) or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body). If this is unaffordable, you must emancipate a believing slave. If this is also unaffordable, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18942

Q: I married a Saudi woman who bore me two sons. We lived together for five years during which I divorced her twice. During the last days of her `Iddah (woman's prescribed waiting period after divorce), some people tried to reconcile us, but I refused. In their second attempt, I swore by Allah, the Great, other than Whom there is no deity, the Knower of the Unseen and the witnessed, that I do not take her back in marriage. Additionally, I made a vow that I should pay one million riyals if I do. All attempts to make reconciliation were in vain. she married another man who divorced her after she bore him a son. Many people advised me to remarry her for the sake of the children. Now, I wish to remarry her, but I took an oath and made a vow never to do so. Please tell me what to do, as I am confused.

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You can offer the Kaffarah (expiation) for an oath as the words you uttered are regarded as an oath. You may remarry your ex-wife with a new Mahr (mandatory gift to a bride from her groom) and a new contract. By this marriage, one pronouncement of Talaq (divorce pronounced by a husband) is left, so you should fear Allah (Exalted be He) regarding this. It should be noted that if you divorce her, irrevocable divorce will occur, whereby it will be unlawful for you to remarry her until she duly marries another, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and consummation takes place, and she is given Talaq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 195941

Q 2: my wife, to my surprise, swore by Allah to observe Sawm (Fast) for two months if she succeeded. I was angry about this, because she should have asked for my permission first.

1. Does she have to fast for two months without my approval?

2. Does she have to make Kaffarah (expiation) for breaking her oath?

3. She suffers from asthma and usually breaks some days of her Sawm in Ramadan due to this, in addition to the days she misses under the legal excuse of menstruation. Does she have to fulfill her oath and observe Sawm?

A: If the situation is as you mentioned, she does not have to fulfill her vow, because

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it will weaken her ability to carry out her responsibilities towards her husband, and cause her to neglect his rights over her, especially in regard to herself (i.e. conjugal intercourse). This can be evidenced by the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, ("It is not Halal (lawful) for a woman to observe Sawm (Fasting) when her husband is present, except with his permission, or allow anyone into his house, except with his permission.") (Related by Al-Bukhari and Muslim in their "Sahihs [Books of Authentic Hadith]") Therefore, under these circumstances, she should make Kaffarah, which is to feed ten Miskin (needy people), giving each 1.5 kg of the usual food of the country, or clothe them, or free a believing slave. If she cannot do any of these things, she should observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The first question of Fatwa no. 25195

Q 1: I had a dispute with my wife because she invited

one of her friends, who is a female teacher in her school, to ride the car with us. I do not feel comfortable with her friend. Therefore, when we returned home, the dispute escalated and I warned my wife against inviting any woman to ride the car with us. I told her, "I swear by Allah that if you invite so-and-so women to ride my car, it will be the last day I spend with you." I was trying to make my wife understand that I am angry with those two women and intended by my swearing to threaten her not to do this action again. It should be noted that my wife has not invited any woman to ride the car with us from that day due to my swearing, nor have I allowed any of them to ride the car. Is this considered an oath? If it is, what is the Kaffarah (expiation) for breaking it? Will my wife incur anything if she invites any woman to ride the car with us? Please, advise. May Allah reward you with the best!

A: This is an oath that you must fulfill by preventing these women from riding the car with you. If you break this oath, you must offer a Kaffarah, which is feeding ten Miskins (needy people) of the staple foodstuff; each with half a Sa` (1 Sa` = 2.172 kg) of wheat or sufficient cooked food, or clothing them or freeing of a believing slave. If you cannot afford any of these alternatives, you must fast for three days.

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Fatwa no. 25603

Q: I have a brother with whom I share an inheritance from our father (may Allah be merciful to him) that consists of camels and sheep. My brother wasted his sheep and only camels remained in his possession. I have been advising him to dispose of his property wisely, but he got upset from my advice. i swore that my wife would be unlawful to me if i took any of the camels. I did this twice or more; what I am sure of is twice.

First: He became angry with me.

Second: I want his children to benefit from these camels, but now they are lost as he left them loose in the desert. My brother is smoking hookah and tobacco; he brought himself and his children to a loss. Here are my questions:

1. Is it permissible for me to take my share of these camels after the oath I took? Do I have to offer a Kaffarah (expiation) for that?

2. Does the oath and the prohibition I declared prevent my children to take their share in the inheritance, if they so wish?

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3. Am I legally obliged to support his children if they are in need for money and have other needs?

A: First: It is impermissible to prohibit what Allah has made lawful of food, drink, clothes and suchlike, and whoever does this should offer a Kaffarah (expiation), for Allah (Exalted be He) says, ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.﴿ The Kaffarah for breaking an oath in such case is to feed or clothe ten needy persons or to free a believing slave, and if you are unable to do this, you should fast for three days. If the oath you took and the prohibition you made were coupled with the intention of giving away your share to your brother, it is impermissible for you to take it back, for this falls under taking back the gift, the thing which the Messenger (peace be upon him) forbade in his saying, ﴾We (believers) should not be characterized by any evil simile, for the one who takes back his gift is like a dog which vomits, then eats back its vomit﴿ Related by Al-Bukhari.

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Second: We recommend you to advise your brother, and awaken his desire in doing good. You should also use the proper means to warn him of committing sins and unlawful things. Moreover, you should seek the help of pious and righteous people around you to advise him, perhaps Allah would guide him to the right path and keep him away from the means of evil and perversity. You should also support him and his children if they are in need, as relatives are more entitled to receive your charity, and helping the needy relative is an act of charity in addition to maintaining the ties of

kinship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 21139

Q 4: When I was explaining a lesson to female students, they suddenly made a noise in the class. I asked them to be quiet, but they did not obey me. i became so furious that i swore by Allah that i would reduce the grades of all the students in the class without exception. However, when I calmed down and came back to my senses, I felt that what I had done was not the right thing to do. Thus, I did not fulfill my oath which I swore, as I saw

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it would be unjust to some students. I gave each student the mark she deserved, bearing in mind that some of them obtained the full mark. One and a half year later, I offered Kaffarah (expiation) for that unfulfilled oath. Is my broken oath hereby expiated for or is there something else due on me?

A: If you offered Kaffarah for an oath by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave, there is nothing due on you anymore. Praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 81351

Q: I watched an Islamic seminar on T.V. in which some scholars were discussing the topic of freeing oneself from violating people's rights. One of them said that the person has to give people their rights back publicly. Another scholar said this should be done in secret. I started to think of the rights I have violated before I go to make Hajj in 1404 A.H. When I was young, I took some things from someone. I went to him at his house and told him that i have his things. i gave him some money and told him that they will be prohibited for me just like the prohibition of my mother unless he took them.

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He forgave me but refused to take the money and gave them back to me. I appreciate your advice. May Allah reward you with the best! What should I do with the money? I heard a Hadith in which Allah's Messenger (peace be upon him) said, (On the day of `Arafah, Allah's Pardon is delayed from the people who violate other people's rights.) **Is this true? It should be noted that I said to the person whose right I have violated that I would give him more money if the money I gave him was not enough.**

A: First: Freeing oneself of the guilt of violating people's rights is obligatory and it has to be done immediately. It is not confined to the performance of Hajj or the like.

Second: If the reality is as mentioned; that you prohibited the money for yourself just like your mother, if the person refused to take it, you will have to make Kaffarah (expiation). Kaffarah is feeding ten Miskins (needy people) or clothing them or setting a Muslim slave free. If you are unable to do any of these, you have to fast for three days.

Third: It will be better for you to give the money he refused to take in charity and dedicate its reward for him.

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Fatwa no. 9265

Q: It has recently come to my knowledge that injustices have to be corrected by compensating the wronged people. I wronged somebody and told him of what I did. I also tried to give him money as a compensation. I insisted that he should take it saying, "I swear that you would take that money and this money is prohibited to me like my mother." However, he kept refusing and forgave me for the wrong I did to him. Consequently, I took the money which he refused. Now, am I to blame for my words because he did not take the money? Is it better to admit the wrong one does to others or to conceal it and compensate the wronged person secretly?

A: If the reality is as you mentioned, you should make Tawbah (repentance to Allah) for what you did, because it is not permissible for a Muslim to swear by what is unlawful and swearing must be by Allah (Exalted be He) alone or by one of His Attributes. Furthermore, you have to offer Kaffarah (expiation) for an oath by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days. You did a good deed by telling him of the wrong you did to him. He also did well by forgiving you, for it was authentically reported on the authority of the Prophet (peace be upon him) that he said: ﴾Whoever has wronged his brother should ask for his pardon before (a day on which) there will be neither a dinar nor a dirham (i.e. the Hereafter). (He must ask for his pardon otherwise) some of his good deeds will be taken from him and given to his brother (whom he has wronged); and if he has no good deeds, some of his brother's bad deeds will be taken to be loaded on him (in the Hereafter).﴿

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Fatwa no. 15270

Q: My father gave me three camels. I have three other camels of my own. When I intended to sell the camels, my father asked me to keep them. I gave the three camels back to him on account of his refusal to sell them. I swore an oath that I should never keep them with me. My father refused to take them back and swore an oath that I should take them. Is it permissible for me to take the camels back after the oath I swore? My father insists on giving them back to me. Please advise. May Allah reward you with the best!

A: It is permissible for you to take back the camels you have refused to keep. You must, nevertheless, offer Kaffarah (expiation) for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these options is affordable, you must observe Sawm (Fast) for three days.

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Fatwa no. 10417

Q: I bought residential dwellings from a person, and then problems arose between that person and me. I then said: "These houses are Haram 'prohibited' to me just as my mother is Haram to me 'for marriage' until a legal judgment is decided." Some benevolent people brought about a reconciliation between us by increasing the amount of five thousand riyals to the sixty thousand riyals which was previously agreed upon. My question is: Whether the houses in question are considered Haram to me bearing in mind that now I own them? Please provide me with the answer as soon as possible as I am preoccupied with the prohibition that I imposed on myself. It is worth mentioning that I am a married man and I fulfill all my duties towards my wife. May Allah safeguard you and reward you with the best.

A: It is Wajib (obligatory) on you to offer a Kaffarah (expiation) for your oath for declaring the houses Haram to you then changing your mind. This is because the sentence that you uttered in this regard carries the meaning of taking an oath and thus it takes its ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10796

Q: I proposed to marry a daughter of one of my relatives. However, some problems aroused that prevented the marriage; and as a result I took an oath that rendered all the daughters of this man

unlawful for me to marry and said that they were like my mother. Then, Allah (Exalted be He) willed that I marry one of them and now I have two children. After a period of time, some people said to me that I have to offer Kaffarah (expiation) of Zhihar (a man likening his wife to an unmarriageable relative), and that made me ask some shaykhs concerning this matter. They advised me to send my question to Your Eminence, bearing in mind that I read in the book "Al-Mughny", (volume seven, page 354), that according to Imam Ahmad a Kaffarah must be offered in my case.

I hope you would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard and the ruling concerning my children. I do not know whether I should stop my relation with my wife until I offer the Kaffarah, taking into consideration that this matter happened out of my ignorance. Please advise, may Allah reward you with the best!

A: You have to offer Kaffarah for an oath and make Tawbah (repentance to Allah) for what you did, because it is not permissible for a Muslim to declare as Haram (prohibited) what is made Halal (lawful) by Allah (Exalted be He). Furthermore, Kaffarah of Zhihar must be offered only in the case of declaring one's wife as unlawful. These women were not your wives at the time you took this oath.

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The second question of Fatwa no. 11144

Q 2: what is the Kaffarah (expiation) for declaring something that is Halal (lawful) to be Haram (prohibited)?

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A: If a person declares something that is Halal to be Haram for himself, other than his wife, it does not become Haram. He should offer Kaffarah for an oath for declaring something Halal as Haram. Allah (Exalted be He) says: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ until His Saying: ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ It was related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with him) that declaring something Halal as Haram is an oath that should be expiated for. Ibn `Abbas said, "Allah says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14035

Q: I have an elderly paternal aunt who receives an income from social security. This year she gave me a sum of two hundred riyals, but i swore not to take the money. Throwing the money at me, she declared that the money is as unlawful to her as it is unlawful for her to marry her father or her mother.

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What is the solution, respected Sheikh, knowing that the money is still saved in a wardrobe? I refuse to put it in my pocket and my aunt refuses to take it back as she thinks that it is no longer lawful for her to take. I too think that the money is no longer lawful for me to take. I have forbidden myself to take it out of mercy to my old aunt who is in need of it. She is poor and she herself deserves charity. On the other hand, I am a well-off person and I receive a good salary from the government. Is it permissible for me to repay the debt of my aunt without her knowing of it or should I give it in charity to the poor and the needy while holding the intention to credit the reward either for her or for me? May Allah grant you reward and guide your steps!

A: If the case is as you mentioned, making the money unlawful for you or for your aunt will be considered a form of an unfulfilled oath. So, you must offer Kaffarah (expiation) for breaking your oath and then you will be allowed to take the money. The Kaffarah involves feeding ten needy people or clothing them, or freeing a believing bondsman. If none of these is affordable, you are to fast three days.

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Fatwa no. 14206

Q: I am a young man who once said a statement without knowing its consequences. When I started to smoke, i had a strong desire to give this habit up, so i swore that smoking would be forbidden for me as it is unlawful for me to marry my mother. However, i returned to smoking. I then repented what I did and whenever I remember these words, I feel great regret. What should I do? Please advise, may Allah reward you with the best!

A: As you prohibited smoking likening it to marrying your mother and then broke your oath by returning to smoking, you have to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

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The third question of Fatwa no. 15220

Q 3: My father died and left behind a house where I lived with my mother and brothers. After marriage, my brothers and I built new houses beside the main one to be the house of our mother as a sort of honor and respect for her.

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Also we did not want to disturb her by problems and noise of the children. My mother got angry one day and made entering this house forbidden to her. she swore that she would not enter the house of our father that we left for her. After returning home, we found her in great regret and sorrow for what she said. Accordingly, we brought her belongings out of the house and kept them in one of our houses to comfort her and not to leave her confused. What should be done if she wants to return to my father's house?

Should she offer a Kaffarah (expiation)? What is its amount? Please, advise. May Allah reward you with the best!

A: It is obligatory on your mother to offer a Kaffarah for breaking an oath if she wants to enter the house in question. The Kaffarah is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If she cannot afford any of these alternatives, she must observe fasting for three days. Allah (Exalted be He) says, ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ Thus,

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prohibiting entering the house by your mother takes the same ruling of an oath.

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The first question of Fatwa no. 18191

Q 1: It is a widespread custom among the Bedouins that when a host intends to slaughter an animal to show great hospitality to his guest, the latter says, "The animal you slaughter is unlawful for me like my mother." What is the ruling on saying such statements? What is the ruling on eating from the meat of the slaughtered animal after saying a similar statement? Please advise!

A: Anyone who says, "This food is unlawful for me or it is like my mother" and wants to eat from it has to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of staple food, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, they must observe Sawm (Fast) for three days. Allah (Exalted be He) says: (O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you) Until His Saying:

(Allâh has already ordained for you (O men) the absolution from your oaths.) This refers to the said Kaffarah.

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Fatwa no. 19064

Q: My brother and I participated in digging a well for our farms and houses. We shared the costs of digging, the price of the water pump and all the requirement of digging. The well is located in one of my brother's farms. At first, we agreed that the well would be dug in his farm by equal shares. Lately, after the well started to give much water, he has become bored with us sharing it. He started to procrastinate repairing any disorders whether in the pump or otherwise. It is clear that he wants me to give up my share of the well. After he provoked me with words, I understood that he does not want me to share the well with him any longer. He is my elder brother. i told him, "i regard this water unlawful to me and would rather drink my urine than drink from this well's water.

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These were the exact words that I said. Now, my brother asks me to share the well with him and to offer Kaffarah (expiation) for breaking my oath. Your Eminence, what should I do with regard to the broken oath?

A: You have to offer the Kaffarah of a broken oath by feeding ten Miskins (needy people); each one half a Sa` (a Sa`=2.172 kg) of the common food in the country, that is a kilo and a half of food approximately. You may also clothe ten needy people or free a Muslim slave. You may choose any of the three types of expiation. If you cannot afford any of these, you have to observe fasting for three days. The evidence on the obligation of the Kaffarah for a person who considers lawful things as unlawful is the saying of Allah (Exalted be He), ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ and: ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ That is to say, the Kaffarah we mentioned.

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Fatwa No. (20171)

Q: I attended a course at the Management Institute in Jeddah around ten

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years ago. During that period, I tried to marry and searched for a suitable wife, but I could not find one. A month later, I returned to my family, wife and children in the city of Abha. When my my wife knew that I wanted to marry again, she screamed and cried in the presence of my late mother and her children. I tried to calm her any way I could; so she asked me to swear not to marry another woman. She also insisted that I took an unlawful oath, even though I was not convinced. The formula of the oath was: (i swear it would be like having sexual intercourse with my mother at Al-Ka`bah if I marry another woman.) My mother (may Allah be merciful with her) died last year and my wife has aged somewhat. I now have eleven sons and daughters, some of whom are in their twenties. Moreover, the house has become a bigger responsibility, while in the past my mother would share in the housework and raising the children. Therefore, I want to marry again, but I am hesitant because of the oath I took. I hope that Your Honor will give me a fatwa on the issue. Is it permissible for me to remarry as I feel that it is very necessary for me? May Allah safeguard you!

A: The formula you mentioned does not indicate Zihar (declaring one's wife unlawful to one as a wife, while at the same time not divorcing her so she can remarry). Actually, Zihar means considering one's wife to be unlawful through likening her to

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an unmarriageable female relative. Rather, it is only an oath that must be expiated for, as making someone other than one's wife unlawful is not binding, and he will be liable to Kaffarah (expiation) of breaking the oath if he breaks it. Allah (Exalted be He) stated: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ till He (Exalted be He) said: ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ Accordingly, the wording you used does not render unlawful what Allah has made lawful to you and does not prevent you from remarrying. Therefore, if you wish to marry another woman, you must offer a Kaffarah of breaking an oath, which is feeding ten needy persons each receiving one kilo and a half of wheat, dates, rice or any other local staple foodstuff, clothing the same number of needy persons or freeing a Muslim bondsman. If these options are not feasible, you may fast for three days as a Kaffarah of breaking your oath. Moreover, you must repent sincerely and determine never to utter such obscene words again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

The third question of Fatwa No. (20412)

Q 3: I swore that my wife would become unlawful to me, unless a person dear to me

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visits me so that I may host him. The man promised to visit me, but he has not done so yet. Actually, I did not intend the literal meaning by swearing that my wife will be unlawful to me, rather I only intended to stress my request. What do you advise me to do in this regard? May Allah reward you.

A: If it is true that you only intended by swearing to exhort such a person to accept your request, and not to divorce your wife, it is considered an oath entailing a Kaffarah (expiation) for having been broken. In other words, if such a person refuses your request to host him, you will be liable for the Kaffarah of breaking the oath. This is either done by feeding ten needy persons, each receiving one kilo and half of wheat, barley, or the staple local food, or clothing them, or freeing a Muslim bondsman. If such options are not affordable, you would have to fast for three days. However, we advise you not to swear excessively so that you do not commit yourself to things beyond your capacity and thus fall into sin and difficulty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (25444)

Q 1: I was hosted by a friend, and i said: i swear it will be unlawful for me to eat the meat of an animal you slaughter. Later on, another person came and the host slaughtered an animal. i ate with them from the meat of the slaughtered animal. Tell me what I should do. Am I liable to a Kaffarah (expiation) or something else?

A: If by swearing you meant not to eat from an animal slaughtered specifically for you by the host, you will be liable to nothing as you ate from an animal that was not slaughtered specifically for you. However, if you meant by swearing not to eat from any animal whatsoever slaughtered by the man, you will be liable to a Kaffarah of breaking the oath since you ate his meat. The Kaffarah is feeding ten needy persons each receiving half a Sa` (1 Sa` = 2.172 kg), clothing the same number of needy persons, or freeing a Muslim bondsman. If all such options are not affordable, you would have to fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20727

Q: In 1390 A.H., my father bought a piece of agricultural land in the north of (...).

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As he was an old man and he had no certified documents, the municipality filed a case against him, denying his ownership of this land. Being his eldest son, I became the lawyer of my father, and the municipality appointed another lawyer for them. Praise be to Allah, the truth is always victorious. After submitting the official documents to my father, which took place ten years ago, I moved to Riyadh because my wife fell ill, where she underwent a surgical operation, and she frequented Sahara Hospital. Five years later, one of my children fell ill, so I took him to (...) so that a shaykh would recite Qur'an over him. During that visit, I stayed with my brother (...), who is an army officer, at our father's. This was during the summer holidays.

I had a quarrel with my brother, as my brothers forgot what I had done for them. Being worried about my ill son, and being at that age, I got angry at his words. Being the eldest son and having born a great responsibility, i swore by Allah, the Greatest, that this inheritance is prohibited for me. My mother and one of my brothers were present at that time. My mother was touched by my oath, so I said I will ask His Eminence, Shaykh Ibn Baz.

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Please advise concerning what I should do and what should be based on my oath. May Allah protect you.

A: It is impermissible for a person to render lawful things unlawful for themselves, such as food, drinks, clothes, or lawful money. If a person does so, they have to pay the Kaffarah (expiation) of an oath, according to Allah's saying, ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ until His saying, ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ Thus, you have to take your share of your father's inheritance, being a lawful right for you that you cannot prohibit on yourself. You have to also pay the Kaffarah of an oath, which is feeding ten needy people, a kilogram and a half each of wheat, rice or so, clothing them or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days to expiate for your oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5573

Q: A misunderstanding arose between me and my husband, and he beat me. I then left my husband's home and lived with my parents for more than a year. Some people tried to bring about a reconciliation between us, but I declared meeting my husband as being Haram (prohibited) for me. Recently, my stepsons (of my husband's deceased wife) visited me and responded to all my requests so I was content and I agreed to return to my husband on condition that my stepsons bring me a Fatwa to read before returning to my husband's home. My question is: is it Wajib (obligatory) on me to offer Kaffarah (expiation), observe Sawm (Fast), etc. because of the prohibition i imposed on myself?

A: If the case is exactly as you have mentioned, it is Wajib on you to make Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah) for declaring your husband Haram to you, as Allah (Exalted be He) says: ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you﴿ You must return to your husband and feed ten needy people by giving each one of them half a Sa`(1 Sa` = 2.172 kg) of wheat, rice, or any other staple food of your country, or you may clothe ten needy people by giving each one of them a garment.

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Fatwa no. 14260

Q: i told my wife that i proposed to another woman. She became angry and told me thrice: "i swear by Allah that you are unlawful for me." She added that she would not sit or eat with me so long as I wanted to marry another woman. While I was still talking to her about the matter, she swore by Allah that she would not remain my wife if I engaged and married another woman. She repeated that many times, bearing in mind that I had really made the marriage contract with another woman. At the present time, my wife, who is the mother of my children, and I live in the same house and sit and eat together with our children. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. What is the Kaffarah (expiation) that is due on my wife for what she said? I hope this Fatwa would be in written form that she may read it and be convinced with the ruling. May Allah reward you with the best!

A: The woman has no right to enforce divorce or make herself unlawful for her husband. As for the oath taken, she has to offer Kaffarah for an oath, which involves feeding

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ten Miskins (needy persons) from the average meal a person feeds their family, or providing them with clothing, or emancipating a believing slave. If she is unable to afford any of them, she must observe Sawm (Fast) for three days.

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Fatwa no. 19688

Q 1: a dispute arose between me and my husband, and in a moment of anger I lost my temper and pronounced him unlawful for me, saying, "I will treat you as my father until the Day of Resurrection." I repeated this several times. I hope you can guide me concerning what I should do. Should I ask for divorce? I am confused.

A 1: You must offer Kaffarah (expiation) for regarding your husband as prohibited to you as your father. The Kaffarah is to feed ten needy persons, each with 1.5 kg of food or to clothe them each with a garment, or to free a believing slave. If you cannot afford any of these options, you should fast for three days. Your husband is not prohibited for you, and you must repent to Allah, as a Muslim is not permitted to make unlawful what Allah has made lawful.

Q 2: i gave my sister-in-law a three-thousand riyal gold set as a gift.

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I swore not to take it back. I repeated my oath and said to confirm my oath, "May Allah separate between me and my son if it is given back to me." She took the gift for a day and sent it back through her mother and traveled. What should I do?

A 2: If the gift you swore not to take back is given back to you, you should make Kaffarah for the oath you broke. The Kaffarah is as detailed in the answer to the first question. There is nothing wrong with taking it back, for you have not demanded it, rather it was returned to you. You should repent to Allah for the Du`a' (supplication) you made against yourself, for it is not permissible for you to invoke evil upon yourself or others.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 21307

Q 4: I used to smoke for about twenty years. At that time i took several oaths, but i cannot recall if i swore by Allah or made divorce contingent on the occurrence of something, or if I did both? I took these oaths to quit smoking for one year from 11 Muharram until 30 Dhul-Hijjah, and in fact I did this for a whole year. As Dhul-Hijjah at that time was only twenty nine days,

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i.e. one day less than the full month, and I was sure of this, I released myself from my oath. However, praise be to Allah, I have not smoked again which now is about nineteen years. My question is: Since I did not attain a full year as Dhul-Hijjah was lessened by one day that year, what should I do to make up for that day? I reassure my full awareness that Dhul-Hijjah was then 29 days. It is typical that lunar months vary between 29 and 30 days. Please answer me, may Allah reward you!

A: You should offer a Kaffarah (expiation) of oath by feeding ten needy people, clothing them, or freeing a believing bondsman. If you are unable to do this, you should fast for three days for breaking the oath before completing the thirty days. Moreover, you must continue to quit smoking because it is Haram (Prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21401

Q: I drove a person to his house in my car. When we drew near his house, he asked me by Allah to let him out, because the road gets bumpy from that place onwards.

I insisted on driving him to his house and actually I did. Is there anything due on me or the person who was with me? May Allah benefit us with your knowledge!

A: There is nothing due on you for what you mentioned, rather we hope that Allah (Exalted be He) would reward you, because you did good to the man as you gave him a lift to his house. May Allah reward you with the best. Likewise, there is nothing due on the person who was riding with you, because what he said is not an oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20245

Q 2: i once got angry with my son; so i told him, "if i ever ask you to get married again, it will be like asking you to marry me." i just told him that without swearing by Allah. What is the Kaffarah (expiation) in this case?

A: The manner in which you uttered your words in the question is not considered an oath. Hence, there is no Kaffarah or any sort of compensation that you have to do. Also, there is no harm in you asking your son to marry in the future, because this urges him to observe his chastity. It is preferable that you avoid using such bad phrases

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that may entail violating a Shari`ah (Islamic law) ruling if you do otherwise or likening lawful and permissible things to what is prohibited under the Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19672

Q 2: a Muslim brother wanted to give me a watermelon, and I swore by allah that I would not take it, but I later did. What is the kind of this oath? Do I have to pay Kaffarah (expiation)?

A: If a person swears by Allah or by one of His Attributes on purpose about a possible future event, it will be considered an oath bound by intention. As you have not sworn to commit a sin, you should abide by your oath. If you want to break it, and think it is better to do so, you have to pay Kaffarah for breaking your oath, which is feeding ten needy people by giving each a kilo and a half of rice or of the usual kinds of food in the country, clothing them or emancipating a believing slave. If you cannot do either, you should observe Sawm (fasting) for three days. This is proven by

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what was related by Al-Bukhari in his Sahih (authentic) Book of Hadith, volume 7, p. 216, on the authority of `Abdul-Rahman ibn Sumrah, that the Prophet (peace be upon him) said, (O, `Abdul-Rahman ibn Sumrah! Do not ask for leadership, for if you ask for it, you will carry its burden, while if you do not ask for it, you will be helped with it. If you make an oath, and then find a better alternative, expiate for your oath and go for the better alternative.)

We recommend that you do not make oaths too often, according to Allah's saying, (And protect your oaths (i.e. do not swear much).) and His saying, (And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19667

Q 3: i frequently take oaths; some of them deliberately and others unintentionally. Must I offer Kaffarah (expiation) for these oaths? Furthermore, I had an argument with my brother and swore not to enter his house until my death

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even if one of my relatives would die in his house. I really intended never to enter his house, but I was forced by my mother to enter it, because she told me that she would be angry with me if I did not visit my brother. Also, my brother apologized to me.

Now, should I offer Kaffarah for the oath I took? I did not enter my brother's house for one month after the oath I swore, but later I was forced to enter it at my mother's request. Please answer me. May Allah reward you with the best!

A: When someone takes an oath and breaks it, they have to offer Kaffarah. Unintentional oaths are pardoned, as Allah (Exalted be He) says: ﴾Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.﴿ Allah (Glorified and Exalted be He) also says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths﴿

Your oath not to enter your brother's house does not prohibit you from visiting him and maintaining the ties of kinship with him. You have to offer Kaffarah for an oath. The Kaffarah involves feeding ten Miskins (needy persons), by giving each of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice,

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wheat, and so on; or providing them with clothing, by giving each of them a garment in which they can offer Salah (Prayer); or emancipating a believing slave. If you cannot afford any of these, you must observe Sawm (Fast) for three days; and it is preferable to fast them consecutively. Additionally, you must make Tawbah (repentance to Allah), because it is not permissible for a Muslim to declare as Haram (prohibited) that which Allah (Exalted be He) has made Halal (lawful) for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19621

Q: What is the ruling of Islam on a person who says: If I do so and so, I will be a Kafir (disbeliever), then he does it many times? This person regularly observes the five daily prayers and completes the reading of the whole Qur'an. It is worth mentioning that he declares the two Shahadah (Two testimonies of Faith) very often, makes Ghusl, keeps on offering Sunan (supererogatory acts of worship following the example of the Prophet) and seeks forgiveness of Allah, he still lives in constant worry. Did his past good deeds become worthless? Please, advise. May Allah reward you with the best!

A: It is not permissible for a Muslim to swear by a religion other than Islam, because the Prophet (peace be upon him) was authentically reported to have forbidden that. It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), that the Prophet (peace be upon him) said, ﴿Whoever falsely swears by a religion other than Islam on purpose will become as he says;

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if he is true (in the thing he swears on), he will hardly return to Islam unblemished.﴾ Whoever breaks his oath must offer Kaffarah (expiation), repent to Allah and determine not to swear by similar oaths again. More importantly, he does have to expiate for breaking such oaths, and it is enough for him to repent and do righteous deeds. Allah (Glorified be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ Moreover, his deeds will not become worthless because he did not intend Kufr (disbelief); rather he wanted to solemnly take it upon himself to do or not do something.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Vows

Second question of Fatwa no. 7073

Q 2: when I was about thirteen years old, I vowed to sacrifice a lamb if my camel's health was restored, and it actually was. Is it Wajib (obligatory) on me to fulfill this vow, even though I made it when I was at that young age?

A: It is not Wajib on you to fulfill the vow mentioned in the question unless you had attained puberty by experiencing some nocturnal emission or pubic hair growth prior to making your vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11618

Q: I was twelve or thirteen years old when I was in the first year of intermediate school. I was suffering from acute depression at that time. I started to renounce life as I despaired of recovery. i made a vow that if Allah cured me from my illness, i would slaughter twenty camels. Allah (Exalted be He) did cure me from my illness. Twelve years had passed

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since I made the vow. When I talked to my father about it, he said that I did not have to fulfill my vow on account of my young age then. He also told me that he had a similar story. When he was young, he used to tend the sheep for his family. When a sheep was lost, he would make a vow to slaughter a camel if Allah (Exalted be He) brought it back to him. He would then wonder at this, saying:

"I vowed to slaughter a camel though I only lost a sheep."

Kindly tell me whether I am required to fulfill my vow or not. If I have to, what is the proper way to fulfill it? I would like to add that I did not specify the time or the way I would fulfill my vow. By the "way" I mean the place where I am supposed to slaughter at and the people to whom I have to distribute the meat and so on. May Allah guide us and you to that which pleases Him!

A: You are not required to fulfill the vow you had made if you were still under age. Signs of puberty can be identified by having coarse pubic hair grown, experiencing a sexual dream, or reaching fifteen years of age.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12439

Q: My father wanted to marry me off to someone by way of Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom). I made a vow to observe Sawm (Fast) for nine months if this marriage did not take place.

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As the marriage did not really take place, do I have to fulfill the vow I made? I was fourteen when I made the vow and I had not started to menstruate yet. Also, I doubt whether I had other signs of puberty at that time or not. I observed Sawm for a whole month and then stopped. Do I have to fulfill the vow or not? May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You are not required to fulfill the vow you made because you doubt whether you had reached the age of Taklif (meeting the conditions to be held legally accountable for actions) at the time you made it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3860

Q: While my brother was smoking secretly lest anyone should see him, my mother saw him and swore that he should not smoke again. However, one day she saw him smoking and she took an oath that she would observe Sawm (Fast) for two years if he smoked again. Nevertheless, he was heedless of her threats and continued smoking. Her intention was to urge him to give up this habit, because it is Haram (prohibited) and gives a bad smell. Please advise, bearing in mind that she is an old woman who cannot observe Sawm.

A: If the reality is as you mentioned that she vowed to observe sawm, but

was unable to fulfill the vow, she must offer Kaffarah (expiation). It is sufficient for her to feed ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, corn, or any of the staple food that one feeds their family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15846

Q: Several years ago, I took an oath not to do a certain thing, and that I would donate a very large sum of money if I did it. I did this as a way to deter my evil-inclined self, but I broke this oath more than once, and I donated this sum of money, and confirmed the previous oath by another one, with a larger sum of money. What should I do if the latest sum of money is far beyond my capability?

A: If you intended by this vow to refrain yourself from doing a certain thing, you have to offer a Kaffarah (expiation) of breaking an oath. the Kaffarah in this case is either to feed ten needy persons, giving each 1.5 kilos of the staple food of your country, or to clothe them, by giving a garment for each, or to free a believing slave.

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But, if you are unable to do any of these, you should fast for three days, for that vow falls under the ruling on the oath, as Allah (Glorified be He) says, ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ The absolution of oaths is the Kaffarah, which is to be paid as mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17192

Q: I am a fifty-year-old woman. I suffer from high blood pressure. We have sheep, and we usually disagree with each other because of them. One day, my husband fought with me because he thought I did not milk the sheep or feed them, although I did. I got angry at him, so I swore by Allah I would never milk those sheep or feed them again, saying, "If I ever do, I will observe Sawm (fasting) for two consecutive months." A while later, I milked them

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and fed them again, as there is no one else to do this task. Please advise, may Allah guide you, whether I have to observe Sawm for two months. What about the oath I made? May Allah reward you.

A: You have to pay Kaffarah (expiation) for an oath, as this vow is considered an oath. The Kaffarah is feeding ten needy people, by giving each half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other kinds of food that are suitable for dinner or supper, clothing them or emancipating a believing slave. If you cannot do either, you should observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17905

Q: i vowed not to disobey Allah, but sometimes i sin unintentionally; what must i do? Please tell me whether I have to observe any Sawm (Fast)?

A: It is Wajib (obligatory) on every Muslim to avoid sinning even if there is no vow involved. However, shunning of sins becomes even a greater obligation when a person vows to do so. Moreover, indulging in a sin after taking such a vow makes it Wajib on the person to hasten

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his Tawbah (repentance to Allah). Taking a vow is similar to taking an oath, and the person in question must also offer a Kaffarah (expiation) for his oath. This Kaffarah is to free a believing bondsman, or to feed ten needy people, or to clothe them, or in case of the inability to offer any of these options, one is to observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17937

Q: i went to visit my aunt and when i arrived there i said to her that i vowed to observe Sawm (Fast) for two months if i ate from her slaughtered animal. When my aunt told her husband about my vow, he said that the animal was already slaughtered. I repeated my vow before her and her husband for a second time, but her husband and a group of old people said to me that I said my vow to my aunt, not to her husband who slaughtered the animal without knowing anything about the vow. Then they convinced me until I ate some of the meat. Am I obliged to observe Sawm for the two months? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

Also, a dispute took place between my husband and me as a result of which I went to my neighbors. When they asked me to return to my husband's house, I made a vow to observe Sawm for two months if I returned to him before going to my family's house. After that

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my husband brought the neighbors and forced me to return to him and I did not go to my family as I had vowed.

When I returned to my husband under the pressure of my neighbors, I told them that they incurred the sin of breaking my vow, not me. Please tell me whether or not I should observe Sawm for two months as I had vowed.

A: You must offer two Kaffarahs (expiations) for the two cases. The Kaffarah involves emancipating a believing slave, or feeding ten Miskins (needy persons), or providing them with clothing. If you are unable to afford any of them, you must observe Sawm for three days to expiate for each broken vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21611

Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by His Eminence Head of the Courts of Tabuk, which was referred to the Committee by the General Secretariat of the Council of Senior Scholars, by number (4241), dated 14/7/1421 A.H. His Eminence's letter included a question submitted by

a Muslim sister, which goes as follows:

Please be advised that the lady (...) came to me with her husband (...) and told me that her father died and left money and real estate. She claimed her share in the inheritance. When her mother knew about this, she got angry, thinking that her daughter was avaricious. So, the lady told her mother, "I want to keep aside the share of my handicapped sister and that of my brother, and I concede my share." However, her mother was not convinced and she disavowed her and everyone that takes their shares. So, the daughter vowed to give her share of the inheritance as a Sadaqah (voluntary charity) on behalf of herself and her father. Her mother refused to shake hands with her and pushed her away. What should she do with that vow? Is it effective? What should she do to clear her conscience? It should be noted that part of her share in the inheritance is a building in which her brother is a partner. Can she take its profits and give them as a Sadaqah? After making this vow, she also said in the same situation, "My share (of the inheritance) is unlawful for me and my children."

Please advise according to what was mentioned concerning the ruling on this vow and whether it should be fulfilled; keeping her share with her brother and giving the profits as a Sadaqah; and the ruling on declaring this share unlawful for her. May Allah reward you and protect you. Salam (Islamic greeting of peace).

Having studied the Fatwa request, the Committee answered that the mentioned vow was made out of anger. Thus, it should be expiated for like an oath, by feeding or clothing ten needy people, or emancipating a believing slave. If a person cannot do either, they should observe Sawm (fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 8881

Q: When we were about fifteen or sixteen years old, and my colleagues and I made a vow to go on a picnic with our wives when we get married. Afterwards, one of us died without getting married. Now each of us has a wife. Please give us your Fatwa concerning this. May Allah reward you best!

A: The two who got married have to fulfill their vow, as long as it entails nothing prohibited. Besides, they should take care that their wives wear Hijab (veil) and cover their faces in the presence of Ajanib (men lawful for the woman to marry).

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12167

Q: My father vowed to sell his camel, which was then sick, if it recovered. The camel later recovered, grew fatter and had a big hump, but he did not sell it. Afterwards, the camel died. What is the ruling on this vow? May Allah reward you best!

A: Your father should have sold the camel when it was cured. He should make Kaffarah (expiation) for not fulfilling his vow by feeding ten needy persons or clothing them or freeing a believing slave.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15170

Q 2: before I gave birth to my baby, I had vowed

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to name it after my father, Basis. However, after delivery, I changed my mind following people's advice. Kindly answer me and give me a Fatwa on this issue. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)

A: You are not obliged to name your son after your father, but you must make Kaffarah (expiation) due to breaking your vow by feeding ten needy persons, clothing them, or freeing a believing bondsman. If you are unable to do any of these, you should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18272

Q: I have a daughter who is now around fourteen years old. I vowed to give her in marriage to the first son born to my brother. My brother got married and had a boy who is now about twelve years old. However, the boy is noticeably much younger than my daughter; literally he looks like an eight-year-old boy, not to mention his immature conduct. My daughter is about to get married, but she is not satisfied with him. I am very confused. I hope that your Eminence will provide me with a Fatwa on this regard, May Allah grant you success!

A: Your vow is considered valid and you have the choice either to fulfill it or not. If you do not fulfill it, you must offer a Kaffarah (expiation) of oath, i.e. freeing a believing bondsman, feeding ten needy people by giving each a kilo and a half of staple foods, or clothing them each with a garment. If you cannot do any of these, you are to fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19495

Q: My mother vowed to do something but did not fulfill the vow, not because she could not afford to do so, but for other reasons. The story is that my elder brother was deluded by Satan and had a quarrel with one of his colleagues during which he stabbed the latter to death. The family of the victim did not waive their right to Qisas (just retaliation) against my brother. Benevolent people tried to help to bring about reconciliation so that the family of the victim might waive their right to Qisas, but they could not. Benevolent people tried again along with the judge of the case, may Allah reward him with the best, to bring about such reconciliation. It was the Will of Allah that the family of the murdered accepted then to waive their right to Qisas. The point is that my mother made a vow that

if her son (my elder brother) were spared from Qisas, she would give to whomever brought about a reconciliation between the two sides, two containers of dates on a yearly basis as long as she lived. Since the judge of the case was, after Allah (Glorified and Exalted be He), the reason behind the reconciliation; my mother has actually once sent him two containers of dates with the mediator who knows the judge. However, this mediator came back to us after a while, delivered to us a sum of one hundred and fifty riyals that the judge gave him, and told us that the judge said he was not in need of dates. The mediator then died and the judge moved from the court where he used to work. We searched for the judge but in vain. It may be worth mentioning that this happened about fifteen years ago and that my mother is now old. Please provide us with your beneficial answer. May Allah reward you.

A: It is Wajib (obligatory) on your mother to offer a kaffarh (expiation) for her oath, because this vow is similar to an oath. The Kaffarah is to feed ten needy people, to clothe them, or to free a believing bondsman, or in case of the inability to fulfill any of these options, to observe Sawm (Fast) for three days. A proof for this is what Allah (Glorified be He) stated in Surah Al-Ma'idah: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

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The first question of Fatwa no. 20214

Q 1: More than five years ago, I had a neighbor who lived next door. He and his wife had been receiving treatment for the sake of having children. They remained childless even though they had been married for more than eight years. One day when I was talking to that neighbor, I made a vow that if Allah (Exalted be He) granted them a child, I would hold a banquet to share the pleasure of having a child. Some time later, Allah (Exalted be He) granted them a baby girl. When I told him that I was going to fulfill my vow, he refused on account of my poor living conditions. What is the opinion of Your Eminence? What should I do?

A: The vow you had made falls under the category of vowing to do a Mubah (permissible) act. You have the choice either to fulfill the vow or offer Kaffarah (expiation) for not fulfilling it. The Kaffarah involves feeding ten Miskins (needy persons),

each Miskin receiving half a Sa` (1 Sa` = 2.172 kg) of food, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

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Fatwa no. 20731

Q: When I was in my final year at school, i made a vow to hold a banquet during Ramadan if i obtained good grades in my exams. With Allah's Help, I obtained good grades, but I could neither fulfill my vow nor tell my family about it. I do not know whether I made any exceptions in my vow or not. I observed Sawm (Fast) for three days. Is it sufficient?

A: It seems that the vow you made is permissible, as you vowed that you would hold a banquet in general, not for the poor or the needy specifically or for any similar group for the sake of Allah (Exalted be He). If this is the reality, what you did is a permissible vow, whereby you have the option to fulfill it or to offer a Kaffarah (expiation) for an oath. There is nothing wrong with failing to fulfill the vow. The Kaffarah is to feed ten Miskins (needy persons), by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or any of the staple food;

or provide them with clothing, or emancipate a believing slave. If any of these is not affordable, you have to observe Sawm for three days. Accordingly, your Sawm for three days, if feeding, clothing, or freeing the slave has not been affordable, is sufficient. You should pay no attention to your doubts, as certitude is not abated by doubt.

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Fatwa no. 21299

Q: My mother vowed to meet the Custodian of the Two Holy Masjids to explain her personal conditions and her injured son's conditions. She also vowed to offer a sacrifice as charity for the sake of Allah because her son survived an accident and got out of the hospital. What should she do?

A: Your mother does not need to fulfill her vow of meeting the Custodian of the Two Holy Masjids; because this is a permissible vow. In this case, she may fulfill her vow or break it and hence she has to offer the Kaffarah of a broken oath. The Kaffarah is freeing a Muslim slave or feeding ten Miskins (needy persons); each one Half a Sa` (1 Sa` = 2.172 kg) from the average foodstuff of your country or clothing them. If she cannot afford any of these alternatives, she has to fast for three days. As for her vow of offering a sacrifice for the sake of Allah that her son left the hospital,

it has to be fulfilled; because offering a sacrifice is an act of worship. We advise your mother not to make further vows in future because it is undesirable. Vows may lead a person to promise doing an act that is beyond their scope of capability and hence make things hard for themselves.

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Fatwa no. 1568

Q: My daughter who lives in Al-Qasim suffered from a severe illness at the age of four, and her mother pitied her immensely. Now, my daughter is 17 years old, and her mother vowed not to gave her in marriage to anyone until she is twenty if Allah cures her of her illness. My daughter's marriage contract was concluded, but we laid a condition on her husband not to consummate the marriage until she attains the age of twenty. My daughter does not mind the consummation of her marriage now, but she takes her mother's vow into consideration and does not want to overburden her. Currently, she gets seriously ill and this disturbs us very much. People advise us to conclude her marriage that will help improve her condition. When we asked about the Kaffarah of her mother, it was said that she has to expiate for breaking her vow by feeding sixty needy people or fasting for two consecutive months. Please, advise us in this regard. May Allah reward you with the best!

A: If the case is as you have mentioned, it is preferable that the marriage of your daughter is consummated

even if she has not attained the age of twenty in order to alleviate hardship from her parents. The mother of the daughter has to offer a Kaffarah (expiation) of breaking an oath by feeding ten Miskins (needy people) with five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like to be equally distributed among them. Optionally, she may provide the same number of Miskins instead of feeding them. If she is unable to do so, she may move to the next option, which is to free a believing slave. If she still cannot afford any of these alternatives, she must fast for three days preferably, on a consecutive basis. Allah (Exalted be He) says, ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾ The vow of the mother takes the same ruling as the oath.

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Fatwa no. 14629

Q: I married a girl and after one year and eight

months of marriage she told me that she vowed at the age of thirteen that she would never marry a man who had another wife and if she did, she would observe Sawm (Fast) for a year. She did not tell her father before marriage about that vow. Now, she is asking if she is obliged to observe Sawm for a year or not as she was young when she made the vow. Now she is eighteen years old and is a married woman. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The vow made by this woman is Makruh (reprehensible). Thus, she has to offer Kaffarah (expiation) for not fulfilling it, which involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she is unable to afford any of these, she must observe Sawm for three days.

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Fatwa no. 14632

Q: Several years ago, my father fell sick and he vowed to fast for two consecutive years if he recovered. After a while he was cured and he began to fast to fulfill the vow. When he completed six months, one of the students of knowledge told him that this sawm (fast) is impermissible; so he stopped fasting. What should he do now? Should he complete

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fasting or pay a Kaffarah (expiation)? May Allah reward you !

A: Your father's vow is Makruh (reprehensible), and the Kaffarah of oath would suffice, which in this case is feeding ten needy persons, clothing them, or freeing a believing bondsman. If none of these options can be offered, he should fast for three days.

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Fatwa no. 15839

Q: A woman made a vow to slaughter a sheep and observe Sawm (Fast) for ten days in Rajab on a yearly basis. She managed to fast the ten days for eleven years, but she only slaughtered one sheep. She continued giving Sadaqah (voluntary charity) for not observing the Sawm she vowed for twenty years. Now she is asking about what she has to do. Will paying Sadaqah make up for the days she did not fast or does she have to fast and slaughter a sheep yearly? Is she and her family permitted to eat from the slaughtered animal? Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

A: It is Makruh (reprehensible) for a person to make a vow to single out Rajab or some days of it for Sawm or slaughter. This is because such an act was practiced in Jahiliyyah (pre-Islamic time of ignorance). Accordingly, the questioner must offer Kaffarah (expiation) for breaking her oath regarding slaughter and Sawm.

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The Kaffarah involves emancipating a believing slave, or feeding ten Miskins (needy persons) by giving each Miskin half a Sa' (1 Sa' = 2.172 kg) of staple food, or providing them with clothing. If neither is affordable, she must observe Sawm for three days.

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Fatwa no. 1213

Q: A woman vowed to observe Sawm (Fast) for a year if she delivered her baby safely and remained in good condition for one year, and this has already taken place. However, she says that she is unable to observe Sawm.

A: There is no doubt that making vows to do something that involves obeying Allah is an act of `Ibadah (worship) and Allah (Exalted be He) has praised those who fulfill their vows. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ It was authentically reported from the Prophet (peace be upon him) that he said: ﴾"Anyone who vows (to do an act) to obey Allah should obey Him (i.e. fulfill their vow); and anyone who vows (to do an act) to disobey Allah should not disobey Him (i.e. should not fulfill their vow)."﴿ ﴾A man vowed to slaughter camels in Buwana. When he came to the Prophet (peace be upon him), the latter asked, "Are there any idols of Jahiliyyah (pre-Islamic time of ignorance)

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worshipped?" He was answered, "No." The Prophet (peace be upon him) asked, "Is there any feast celebrated of the feasts of Jahiliyyah?" He was answered, "No." The Prophet (peace be upon him) told him (i.e. the man), "Fulfill your vow, as there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own."﴿

The questioner has already made a vow to observe Sawm for a year, an act that is included under observing Sawm continuously, which is Makruh (reprehensible). It was authentically reported from the Prophet (peace be upon him) that he said: ﴾"Anyone who observes Sawm perpetually neither fasts nor breaks their Sawm (i.e. they neither gain rewards nor commit sins)."﴿ Undoubtedly, it is forbidden to perform any reprehensible act of `Ibadah. Thus, this woman is not entitled to fulfill her vow. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "If a person vows to perform a reprehensible act of `Ibadah, such as standing for optional Prayer the whole night and fasting the whole day, such vows should not be fulfilled." Accordingly, this woman has to offer Kaffarah (expiation), which involves feeding ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of dates or any staple food, or providing them with clothing, or emancipating a believing slave. If none is affordable, she must observe Sawm for three consecutive days.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11776

Q: I am a sixty-five-year-old Saudi woman. When I was married, I wished that Allah would grant me children. Whenever I gave birth to a child, he died shortly afterwards. This happened to the first three children I gave birth to. I vowed that if I give birth to a child and he/she lives, I will observe Sawm (fasting) for a whole year continuously. Now I have two sons and they got married. Please advise concerning my vow. May Allah reward you.

A: If the situation is as you have mentioned, you had better pay Kaffarah (expiation) for an oath, which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you should observe Sawm for three days. It is Makruh (reprehensible) to observe Sawm for a whole year, whether with or without a vow.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12818

Q: I am very disturbed and worried concerning a vow which I made but have not been able to fulfill for eight years. I married a young man, but Allah did not destine for me to have children. As time passed, I began to lose hope although hope should never be given up as regards Allah's Mercy. I made a vow to Allah that if I have a baby, I will not go out of my house for a year. I do not know how I could have said something like that. Anyhow, two months ago Allah blessed me with a child whom we named Ahmad. I hope that you will advise me on how to release myself from this vow, as I am very regretful and afraid of the consequences of what I did. May Allah keep you safe, and benefit the Muslims with your knowledge.

A: If the matter is as mentioned, you must offer a Kaffarah (expiation) of oath to expiate for your vow, after which it will be permissible for you to leave your home. The Kaffarah in this case is freeing a believing bondsman, feeding or clothing ten needy persons, and if you are not able to do any of these, you are to fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18553

Q: My mother vowed to fast the month of Dhul-Hijjah no matter how hard it would be.

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That is exactly how she put it. Now she is old and she lives in the desert. She does many other works that make it harder for her to fast. What should she do, keeping in mind that she is unable to fulfill her vow.

A: It is not permissible to vow to fast the whole month of Dhul-Hijjah. This month includes days during which fasting is prohibited; these are the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and `Eid-ul-Adha (the Festival of the Sacrifice). Since your mother failed to fast Dhul-Hijjah supposing that she excluded the days during which it is unlawful to fast, she has to make a Kaffarah (expiation) for a broken oath because she could not fulfill her vow.

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Fatwa no. 20041

Q: A person's mother, who is eighty years old, made a vow to observe Sawm (Fast) for a whole year and slaughter a camel if her young child returned to the Kingdom safely. She slaughtered the camel, but was unable to observe Sawm due to her old age. What is the ruling of Shari`ah (Islamic law) on this act?

A: This mother has to offer Kaffarah (expiation) for her unfulfilled vow. The Kaffarah involves feeding

ten Miskins (needy persons) by giving each Miskin half a Sa` (1 Sa` = 2.172 kg) of food, or providing them with clothing by giving each a garment, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm for three days.

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Fatwa no. 21782

Q: i made a vow to give all my salary in charity if i became a teacher. It is worth mentioning that I am not quite sure of this vow, but it is most likely true. My question is: What should I do with my salary which is 4,200 Riyals? Am I permitted to take it in order to avoid asking people, especially that I am married and have two kids. My living necessities are many and I am separated from my husband due to Shar`y (Islamically lawful) reasons, but divorce has not occurred yet. Besides, I have a maid servant.

A: It is sufficient to give in charity one third of your salary, for the Prophet (peace be upon him) said to one who vowed to give all his property in charity, (A third, i.e. of your property, is enough for you.) Reported by Abu Dawud.

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The third question of Fatwa no. 1774

Q 3: Is it permissible to distribute food offered in fulfillment of a vow made for Awliya' (pious people) among people? Is it permissible to celebrate this and hang out flags?

A: First, Allah has praised those who fulfill vows of obedience, and promised them good rewards. Allah says, ﴾They (are those who) fulfil (their) vows﴿ He also says, ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ It was reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should do so; and whoever vows to disobey Allah should not do so.﴿ If the vow of obedience is a form of `Ibadah (worship), it should be dedicated only to Allah. If a person dedicates it to anyone other than Allah, whether a Prophet, a Waliy (pious person), a Jinni, an idol or

any other creature, it is considered Shirk (associating others with Allah in His Divinity or worship). Thus, animals slaughtered in fulfillment of a vow for anyone other than allah are considered carrion that is prohibited to eat or distribute among the people, even if the person who slaughters them mentions Allah's Name at the time of slaughtering. Mentioning Allah's Name in this case is an unaccepted form of `Ibadah from them, and does not make the slaughtered animal lawful to eat; it should be thrown or fed to animals. If the food vowed for the Awliya' is bread, dates, chickpeas, sweets, or anything else that is not slaughtered, it should not be distributed among the people either, as this promotes Bid`ahs (innovations in religion) and entails participation in the forms of Shirk and consent to them. However, this takes the same ruling as the money left by its owners for those who want to take it. If a person takes from these things, there is no harm in them doing so.

Second, it is impermissible to celebrate the anniversaries of Prophets or Awliya', commemorate their birthdays, hang out flags, put lamps and candles on their graves, build domes and Masjids (mosques) on their shrines, and such practices. All these are innovated Bid`ahs and means leading to Shirk. Neither the Prophet (peace be upon him) nor any of the Sahabah (Companions of the Prophet, may Allah be pleased with them) or the Imams in the first three generations of Islam,

that the Prophet (peace be upon him) testified to be the best of generations, did that for a Waliy, king or ruler. The best thing to do is to follow the guidance of the Prophet (peace be upon him), the Rightly-Guided Caliphs and those who followed them. The worst thing is to follow the innovators and imitate them in their Bid`ahs in religion. Allah (Exalted be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ It was authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). It was also reported from him that he (peace be upon him)

said, ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of `Ibadah, but I forbid you to do that.﴿ It was authentically reported from him that he (peace be upon him) prohibited plastering graves, sitting on them, and building on them. It was also authentically reported from him that he (peace be upon him) said, ﴾The best speech is that embodied in the Book of Allah, and the best guidance is that given by Muhammad (peace be upon him). The most evil affairs are their innovations, and every Bid`ah leads to misguidance.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith.

It was reported on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) gave us an eloquent sermon that made our hearts tremble and filled our eyes with tears.

We said, 'O, Messenger of Allah! It seems as if it is the last sermon you are going to give us, so what are your last recommendations?' He (peace be upon him) said, ﴾I enjoin you to fear Allah, and to hear and obey even if an Abyssinian slave becomes your ruler, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the Rightly-guided Caliphs. Hold to it and stick fast to it. Avoid novelties [in religion], for every Bid`ah leads to misguidance.﴿ Narrated by Abu Dawud and Al-Tirmidhy who said that this Hadith is Hasan (good Hadith) Sahih (authentic).

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The third question of Fatwa no. 2231

Q 3: A man vowed to slaughter a sheep at one of the graves; is it obligatory on him to fulfill that vow? Should he slaughter it elsewhere?

A: slaughtering animals at graves is an act of Bid`ah (innovation in religion) and one of the means leading to major Shirk (associating others in worship with Allah). Thus, it is not permissible for a Muslim who vowed to slaughter an animal at a grave to fulfill his vow, because he vowed to disobey Allah and such a form of vow must not be kept. It was authentically narrated in Sahih (authentic) Book of Al-Bukhari on the authority of `Aishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said, ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not

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disobey Him.﴿ Related by Al-Bukhari. Also, it was related by Abu Dawud (may Allah be merciful with him) through a sound Sanad (chain of narrators) on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ﴾A man vowed to sacrifice camels in Buwanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was there any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped?' They said, 'No.' He asked, 'Was there any of their feasts (celebrated)?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'﴿

However, if an animal is slaughtered for the sake of the dead, it will be major Shirk, since Allah (Glorified be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ It was authentically narrated that the Prophet (peace be upon him) cursed whoever slaughters an animal for the sake of anyone other than Allah

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The fourth question of Fatwa no. 4497

Q 4: My wife was sick and I consulted many doctors,

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but she was not cured. Some people told me that I should make a vow for Shaykh Ibrahim Al-Dusuqy in the city of Dusuk, in Egypt, and I did. After a period of time, Allah (Glorified and Exalted be He) caused her to recover. For this reason, I wanted to make a celebration for the sake of the shaykh and fulfill my vow. However, one of the Fuqaha' (Muslim jurists) in the city told me that what I wanted to do was Haram (prohibited). What is the ruling of Shari`ah (Islamic law) on this act?

A: the vow you made is Haram. It is a form of major Shirk (associating others with Allah in His Divinity or worship), because making a vow is an act of `Ibadah (worship) that must be dedicated to none but Allah (Exalted be He). Consequently, it is not permissible for you to fulfill the vow you made, for the Prophet (peace be upon him) said: ("There is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.") The Prophet (peace be upon him) also said: ("Anyone who vows (to do an act) to obey Allah should obey Him (i.e. fulfill their vow); and anyone who vows (to do an act) to disobey Allah should not disobey Him (i.e. should not fulfill their vow).") (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) The first Hadith was related by Abu Dawud with an authentic Sanad (chain of narrators).

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The third question of Fatwa no. 4962

Q 3: i vowed to hold a concert if Allah (Glorified and Exalted be He) blesses me with a baby. Now I do not want to fulfill this vow because it involves some kind of

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unlawful fun. What is the ruling on this? It should be noted that I have not had the baby until now.

A: It is unlawful for you to hold such a concert. You have to offer a Kaffarah (expiation) for a broken oath. The Sunnah with regards to having a newborn baby is to slaughter two sheep if it is a male baby and one sheep if it is a female baby. This should be done on the seventh day of his/her birth. The Sunnah with regard to slaughtering a sheep is that some of it is given in charity, some is to be eaten and some is to be given as a gift. You may distribute its meat uncooked. The sheep should be the same as what is slaughtered for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The third question of Fatwa no. 5667

Q 3: A long time ago, my mother vowed to slaughter an animal after the return of her brother from travel, but it is not clear whether this vow was made for Allah's Sake or to a sheikh or a Wali (pious person), Allah knows best. It should be mentioned that the vow is offered in a place where animals are slaughtered for other than Allah.

A: If the vow is offered in a place where animals are slaughtered for other than Allah, it is impermissible to fulfill it, AS it was related by Imam Abu Dawud in "Al-Sunan" (Hadith compilations classified by jurisprudential themes) on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) who said, (A man took a vow to slaughter camels in Buwanah, so he asked the Prophet (peace be upon him) (about that). The Prophet (peace be upon him) asked,

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Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" They said, "No." He said, "Were any of their festivals held there?" They said, "No." He said, "Then fulfill your vow, for no vow should be fulfilled if it involves disobedience to Allah or that which the son of Adam has no control over.)

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Second question of Fatwa no. 6251

Q 2: a man made a vow asking that its reward go to a Wali (pious person). What is the ruling on this?

A: If the man bestows the reward of the vow to the Wali to receive blessings from him, doing so is impermissible. Rather, it is considered Shirk (associating others with Allah in His Divinity or worship) and thus the man in question must not fulfill it. However, if making the vow on behalf of the Wali is intended to grant the latter its reward and the mercy of Allah; the vow stands and has to be fulfilled because it is considered as Sadaqah (voluntary charity) that is given on behalf of the deceased.

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The first question of Fatwa no. 8059

Q 1: What is the ruling on vows in Islam? Some people adhere to this traditional practice because of their fathers and ancestors; they offer a slaughtered animal and say it has been slaughtered for the sake of Prophet Muhammad (peace be upon him). Keep in mind that they make such vows at fixed times of the year. Many of them keep this habit in the blessed month of Ramadan. What is the ruling of Islam in this regard? Are such deeds permissible? Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah benefit us and you!

A: First, devotions such as slaughtering animals, offering supererogatory Prayers, observing voluntary Sawm (Fast), and the like are acts of `Ibadah (worship). Thus, anyone who vows any of them should fulfill their vow, as Allah (Exalted be He) says: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ Allah (Exalted be He) also says: ﴾They (are those who) fulfil (their) vows﴿ Allah (Exalted be He) has, thus, praised those who fulfill their vows. The Prophet (peace be upon him) also said: ﴾"Anyone who vows to obey Allah should obey Him."﴿ Anyone who vows for other than Allah, for a prophet, a king, or a Waliy (pious person), commits an act of Shirk (associating others with Allah in His Divinity or worship), because they dedicate an act of `Ibadah only befitting Allah (Exalted be He) to other than Him. Consequently, anyone who does such a deed has to make Tawbah (repentance to Allah) and seek Allah's Forgiveness for any act of Shirk they have committed.

Second, slaughtering animals as a means to glorify the Messenger (peace be upon him) and draw closer to him or to any other creature is a kind of Shirk, as this involves dedicating acts of `Ibadah to other than Allah (Exalted be He). Hence, anyone who does such acts should make Tawbah and seek Allah's Forgiveness.

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Fatwa no. 8835

Q: My maternal uncle is Palestinian, but he lives in Lebanon. His home city is `Akka in the occupied territories. He has been married for twenty five years, and two years ago his wife gave birth to a baby girl. My question is: Before having a child, my uncle vowed to visit the sepulcher of Prophet Shu`ayb if Allah (Glorified and Exalted be He) blessed him with a child, male or female. This sepulcher is in the occupied territories in Palestine; it is regarded as a shrine and is visited by the people of the region. Reaching this place has become very difficult, as my uncle is in Lebanon and not permitted to go to Palestine. What is the view of Your Honor, should he fulfill his vow no matter how difficult, or can he make Kaffarah (expiation) for breaking it by feeding needy persons or fasting? I know that we should not set out on a journey except for three Mosques, i.e. The Sacred Mosque in Makkah, the Prophet's Mosque in Madinah and Al-Aqsa Mosque (in Jerusalem).

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A: If the case is as you have mentioned, it is Haram (prohibited) to fulfill his vow, for it is a vow to perform an act of disobedience. Vowing is in itself an act of worship that should solely be devoted to Allah. He must repent to Allah and ask His Forgiveness. He should not repeat this and should regret what he has done.

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Fatwa no. 8987

Q: After not being able to have any children during seven years of marriage, some of my relatives advised me to offer a vow to a sheikh. I then did so, and Allah graced me with a child. I bought what I vowed to offer to the sheikh (a sheep etc.) but I do not know whether to fulfill my vow or not? Provide me with an answer please.

A: It is Haram (prohibited) to make vows to others besides Allah (Exalted be He) for the Prophet (peace be upon him) cursed whomever sacrifices to anyone other than Allah. He (peace be upon him) said: (... whoever makes a vow that they will disobey Allah, should not disobey Him.)

Accordingly, it is impermissible to fulfill the vow which is mentioned in the question, or that you make any vow in the future to others besides Allah. A vow is a form of `Ibadah (worship) just like Prayer (Salah), slaughtering. etc., which is impermissible to offer to anyone except Allah Alone. Therefore, you must

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offer Tawbah (repentance to Allah) regarding the vow that you made to this sheikh.

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Fatwa no. 9474

Q: My father died in 1400 A.H. and left me a will before his death. he told me that he had made a vow to Shaykh Ahmad Al-Badawy which was three hundred Egyptian pounds. I am confused about this will, so please advise, Your Eminence, may Allah protect you.

A: If the situation is as you have mentioned about the vow, this will is Batil (null and void), as vows should be made to Allah; otherwise they are considered acts of Shirk (associating others with Allah in His Divinity or worship). Thus, it is impermissible for you to fulfill it, according to what was authentically reported from the Prophet (peace be upon him), (Whoever vows to be obedient to Allah should do so; and whoever vows to disobey Allah should not do so.)

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The third question of Fatwa no. 13748

Q 3: what is the meaning of making a vow? What is the ruling on making a vow and not being able to fulfill it because of the bad financial conditions for example?

During my wife's second pregnancy, i vowed to make her visit Al-Sayyid Al-Badawy Mosque, but I could not fulfill my vow because I could not afford the visit.

A: If the matter is as you mentioned, it is not permissible for you to fulfill such a vow, because it involves doing an act of disobedience to Allah (Exalted be He).

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Fatwa no. 19303

Q: Some Muslims here vow to give all or part of their money to one of their sons or wives with the intention of depriving other heirs from their share of inheritance. For example, a person may say, "I vow to Allah (Exalted be He) that I will transfer all my money to the possession of one of my sons or to my wife three or five days before my final illness.

What is your opinion on this vow? Is it valid or Batil (null and void)

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from the perspective of Shari`ah (Islamic Law)?

A: It is impermissible to vow to give all one's money to a son or a wife with the intention of depriving other legal heirs from inheritance. It is also impermissible to fulfill this vow, for the Hadith narrated by `Aishah (may Allah be pleased with her) who reported Allah's Messenger (peace be upon him) as stating, ﴾Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.﴿ Related by the five Hadith Compilers (Al-Bukhari, Abu Dawud, Al-Tirmidhi, Al-Nasa', and Ibn Majah) except Muslim.

Thus whoever does this, should offer a Kaffarah (expiation) of oath, for what was narrated by `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him), ﴾No vow is to be fulfilled in disobedience, and the expiation for it is the same as that for an oath.﴿ Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah).

However, the Prophet (peace be upon him) forbade that a man single out some of his sons with anything in preference to other sons,

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as mentioned in the Hadith related by Al-Bukhari and Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with him) who said, ﴾My father granted me some of his property. My mother said: I shall not agree (to this act) until you call Allah's Messenger (peace be upon him) to witness it. My father went to Allah's Messenger (peace be upon him) in order to make him witness the donation given to me. Allah's Messenger (peace be upon him) said to him, "Have you done the same with all your sons?" He said, "No." Thereupon he (peace be upon him) said, "Fear Allah, and treat your children equally."﴿ He (Al-Nu`man) said, "My father returned and took back the gift." The Prophet also said, ﴾Allah has appointed for everyone who has a right what is due to them, and no bequest is to be made to an heir."﴿

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The third question of Fatwa no. 20116

Q 3: A barren woman has made a vow that she will slaughter an ox for the sake of Safiy Al-Din ibn Ahmad if she has a son and that she will give half of her Mahr (mandatory gift to a bride from her groom) for the sake of Safiy Al-Din ibn Ahmad if she has a daughter. Is such a vow permissible?

A: making vows for the sake of other than Allah (Exalted be He) is a form of major Shirk (associating others with Allah in His Divinity or worship). This is because making a vow is a sort of `Ibadah (worship) that is not permissible to be offered to other than Allah (Glorified and Exalted be He). Similarly, slaughtering animals for the sake of other than Allah (Exalted be He)

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is a form of major Shirk for Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ Also, the Prophet (peace be upon him) said: ﴿"Allah curses anyone who offers slaughtered animals for other than Allah..."﴾ (Related by Muslim in his Sahih (authentic) Book of Hadith)

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Fatwa no. 20125

Q: I had twin sons who were sick during their early days. i made a vow to celebrate their circumcision by hiring drummers if Allah (Exalted be He) would keep them alive and cure them. We circumcised the children but both my husband and my brother refused to hire the drummers. Since I have known that it is obligatory to fulfill vows, what should I do? It is worth mentioning that I made this vow more than ten years ago. Please avail me with your beneficial answer. Thanks

A: It is not permissible to fulfill the vow mentioned in the question because it is a vow to commit a sin, and beating drums is a Haram (prohibited) form of entertainment. The Prophet (peace be upon him) said: ("Anyone who makes a vow (that involves an act) that will disobey Allah should not disobey Him (i.e. should not fulfill their vow).") You are required to offer Kaffarah (expiation) for an oath.

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Fatwa no. 20185

Q: i made a vow that if Kuwait would become liberated during the reign of the Custodian of the Two Holy Mosques, King Fahd ibn `Abdul-`Aziz, that I would perform Sujud-ul-Shukr (Prostration of Thankfulness to Allah) in Kuwait. Indeed, Kuwait has become liberated, but I am crippled and I cannot walk, board a plane, or bear the difficulty of travel. What should I do to fulfill my vow?

A: You have to perform Sujud-ul-Shukr that you vowed to offer wherever you are. You do not have to travel to Kuwait to perform it there. This is because there is no particularity except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).

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Fatwa no. 286

Q: a person has vowed to slaughter a ram if he would succeed in the exams.

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However, his colleagues are in different places. Some are in Dammam, others in Hijaz, and others in Kuwait. Indeed, he cannot gather them at one place. What should he do?

A: If the reality is as mentioned, this person has to fulfill his vow and slaughter the ram, and feed it to the poor and those of his colleagues who could come, because Allah (Exalted be He) has praised those who fulfill their vows. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ Also, the Prophet (peace be upon him) has ordered the people to fulfill their vows. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 990

Q: i have made many vows while i was in Riyadh and I could not fulfill any of them due to the lack of time. Now, I am able to fulfill these vows. As there are many poor people who deserve Sadaqah (voluntary charity), I hope you would advise me if it is permissible to fulfill my vows here in Pakistan or they are to be fulfilled when I go back to Riyadh.

A: If you have made a vow to do a good act, you have to fulfill it, for

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Allah (Exalted be He) has praised those who fulfill their vows in His Saying: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ Allah (Exalted be He) also says: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ The Messenger of Allah (peace be upon him) said: ﴾"Anyone who vows to obey Allah should remain obedient to Him; and anyone who vows to disobey Allah should not disobey Him."﴿ Furthermore, if you have not specified a certain place or destination to receive your vow, you may fulfill it anywhere. If it is in terms of money, you could give it to the poor people who deserve it. However, if you have already chosen a recipient for your vow, you have to give to them what you have vowed.

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The second question of Fatwa no. 1168

Q 2: While joking with some people, someone said that if his one-year-old son lived, he would feed the people in his neighborhood. Although the man's son

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grew up to manhood, the man did not fulfill the vow he made. Now he is asking about what he should do. The people in the neighborhood were few in number at the time he made the vow and none of them is living there now.

A: If by saying to feed the people in the neighborhood the person intended to make a vow, he will have to fulfill his vow by feeding a number of people who are now living in his neighborhood provided that their number is not less than the number of people who used to live there at the time he made the vow. Feeding the poor is an act of worship with which the Muslim draws closer to Allah (Exalted be He). The Prophet (peace be upon him) said: ("Anyone who vows to obey Allah should obey Him.") Allah (Exalted be He) has praised those who fulfill their vows, saying: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) (A man had made a vow to slaughter a camel at Buwanah during the lifetime of the Messenger of Allah (peace be upon him). He went to the Prophet (peace be upon him) to ask him. The Prophet (peace be upon him) asked, "Are there any idols that were worshipped in Jahiliyyah (pre-Islamic time of ignorance)?" It was said, "No." He asked, "Is any of their feasts observed there?" It was replied, "No." The Prophet (peace be upon him) said, "Fulfill your vow, as there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.") If by saying to feed the people in the neighborhood, the person in the question did not intend to make a vow but only intended to make a promise to feed them if his son grew up, he may or may not fulfill his promise.

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The second question of Fatwa no. 12905

Q 2: Twelve years ago, a person made a vow that if his wish for something was fulfilled, he would slaughter five sheep or a small camel and invite the people of his village to the banquet. He thought that the people of his small village would remain living in this place, where loving and understanding prevailed. However as his wish was fulfilled by the help of Allah (Exalted be He), the people of his village have scattered in different parts throughout the kingdom. It is now of utmost difficulty to convene them; if not impossible. Please answer the following questions:

Is it permissible for this person to fulfill his vow by slaughtering the sheep or the small camel and distributing the meat among the poor and the needy, or is it obligatory that he distributes it among the people of his village as he vowed?

Can he give the poor and the needy money that is equal in value to the animals he vowed to slaughter?

If the said person cannot fulfill his vow, is there anything due on him?

If he cannot pay all the money of the vow at once, is it permissible for him to pay it

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in installments?

Please advise, may Allah reward you with the best!

A: It is obligatory for any person who makes a conditional vow to fulfill their vow if the condition is fulfilled, provided that the vow involves an act that obeys Allah. Accordingly, the person in the question has to slaughter the number of sheep he specified or the small camel and distribute the meat among whoever is able to come from the people of his village. If he cannot find anyone, he is allowed to feed it to the poor and the needy.

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Fatwa no. 1473

Q: A husband who was not granted children tried to receive some medical treatment then he made a vow that if Allah (Exalted be He) granted him a child, whether a boy or a girl, he would slaughter a camel and four sheep before the child would be forty days old. It was the Will of Allah (Exalted be He) that the wife of the concerned husband became pregnant but the child died during delivery. Does the husband have to fulfill this vow? It may be worth mentioning that he is Faqir (poor) and cannot afford the vow.

A: If the reality is as mentioned in the question, it will be Wajib (obligatory) for this man to fulfill his vow. This is because he made the vow conditional on being granted a child and this actually happened. The matter of whether that child

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would live or not was not considered. Moreover, the reason for making the vow was that the husband was not granted children. Regarding of his being Faqir, he may postpone fulfilling his vow until Allah (Exalted be He) gives him out of His abundant bounties.

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Fatwa no. 1479

Q: I made a vow that if Allah granted me such and such thing, I would observe I`tikaf (seclusion for worship in a Masjid) for one night and recite the whole Qur'an in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) along with fasting the day after that night. This was my vow. Allah (Exalted be He) made my wish come true. Consequently, I went to Madinah to fulfill my vow but found the doors of Al-Masjid Al-Nabawy closed; as they are always closed after the `Isha' (Night) Prayer. I was, thus, not able to fulfill my vow.

A: If the reality is as you mentioned, you could observe your I`tikaf in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) in Makkah, and fast the day after, as you know that performing Salah (Prayer) in Al-Masjid Al-Haram in Makkah is more rewarded than performing it in Al-Masjid Al-Nabawy. As for your desire to recite the whole Qur'an in that night, you could do so in Al-Masjid Al-Nabawy during the daytime and at night before its doors are closed.

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If you do this in Al-Masjid Al-Haram, that would be sufficient and more rewarded.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1481

Q: Before my exams in 1995, I made a vow to slaughter an animal if I succeeded, but I did not specify the kind of animal to be slaughtered. I have not fulfilled the vow since then although I succeeded. Please advise.

A: If the reality is as you mentioned, you have to fulfill the vow. Like the Ud-hiyah (sacrificial animal offered by non-pilgrims), it is sufficient to slaughter one goat or sheep. Allah (Glorified and Exalted be He) has praised the person who fulfills their vows by saying: ﴾They (are those who) fulfil (their) vows﴿

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Fatwa no. 1586

Q: My cousin was my colleague at school. We once went on a school trip. When he went to swim, he drowned. i made a vow to perform Hajj on his behalf. However, I have not performed Hajj until now. Do I have to perform Hajj on his behalf? When should I do so?

A: If the situation is as you have mentioned, you should fulfill your vow if you can, provided that you perform Hajj yourself first, according to Allah's saying, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ and the saying of the Prophet (peace be upon him), ﴾A person who vows to obey Allah should do so.﴿

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Fatwa no. 1783

Q: A woman made a vow to slaughter a camel if her children grew up and had children. Instead of slaughtering a camel, she slaughtered seven sheep

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as they were cheaper. Are the seven sheep sufficient if slaughtered in place of the camel she had vowed to slaughter?

A: The vow of the questioner has been fulfilled by slaughtering seven sheep instead of slaughtering the camel she had vowed to slaughter. Muslim scholars (may Allah be merciful with them) have agreed on the permissibility of doing this. Ibn Qudamah is one of the scholars who held this view. He states in his book Al-Mughni, "If a person makes a vow to slaughter a camel, then slaughters seven sheep instead, it will be sufficient." In the offering of Hady (sacrificial animal offered by pilgrims) and Ud-hiyah (sacrificial animal offered by non-pilgrims), a sheep is known to be equal to one-seventh of a camel. Besides, the meat of sheep is more delicious than camel meat. It is better to leave what is good for the sake of doing what is better. Anyway it is permissible to slaughter seven sheep instead of a camel or a cow or to slaughter a cow instead of seven sheep in case one is obliged to.

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Fatwa no. 1781

Q: someone vowed to slaughter a grown she-camel if his son became old enough to lead the sheep to water, and another she-camel if he grew old enough to pasture the sheep all day; and a third she-camel if he became mature enough to go shopping. His son now meets

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the three conditions; should that man slaughter one or three she-camels?

A: Fulfilling a vow to perform an act of obedience is Wajib (obligatory). Allah praises those who fulfill their vows in His Noble Book when He says, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ Allah commanded His Messenger (peace be upon him) in what was reported by Al-Bukhari (may Allah be merciful with him) in his Sahih on the authority of `Aishah (may Allah be pleased with her) to say, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿ He who vowed should fulfill his vow and slaughter the three she-camels he swore to slaughter, whether together or separately, in one or several places, and on one or more days. He may slaughter instead of each she-camel, seven sheep together or separately. It is preferable to hasten to do this, in order to absolve himself of responsibility and be rewarded for fulfilling his vow.

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Fatwa no. 1819

Q: a mother vowed to slaughter an animal every year if her son lived until he would be able to serve her. He has already attained maturity and has begun helping her. She fulfilled the vow for some years until two years ago when someone told her that she was not obligated to slaughter an animal every year. She asks for your Fatwa concerning this.

A: What the woman did by fulfilling her vow and slaughtering an animal every year, after her son began serving her, is required from her. She will be rewarded for this In sha'a-Allah (if Allah wills). She must continue doing so, as long as she has the means to slaughter an animal every year. She must make up for the two sacrifices she missed over the past two years, in order for her vow to be complete. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿

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Fatwa no. 1937

Q: three years ago, I vowed to fast three days each month my entire life. I fear that

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as time goes past, I will grow too weak to fast due to age. Is it permissible for me to slaughter a sacrifice or to feed needy people?

A: Your vow is to perform an act of obedience which the Shari`ah regards fulfilling it as obligatory. Allah (Exalted be He) states, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿ You should continue fulfilling your vow as long as you can.

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Fatwa no. 2096

Q: she vowed to fast five days each month if the surgery she was going to undergo would be successful, and it was. She continued fasting until Rabi` II, 1398. Now she is not able to fast and may never be able to. She lives in Jazan, which is a hot region. Is it permissible for her to do anything else other than fasting? If not, what is the ruling?

A: Your vow is to perform an act of obedience, whose fulfillment the Shari`ah regards obligatory.

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Allah (Exalted be He) states, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.﴿ You should continue to fulfill your vow and make up for missed days of fasting, as long as you can. Nothing can make up for fasting. If you can no longer fast, you must offer Kaffarah (expiation) for breaking your vow, which is to feed ten needy persons, clothe them, or to free a believing bondsman. If you cannot afford any of these, you should fast for three days, preferably in succession. This will suffice In sha'a-Allah (if Allah wills), for it was reported by Al-Bukhari and Muslim ﴾on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that he said, "My sister vowed to walk barefooted to the House of Allah (Ka`bah). She asked me to ask Allah's Messenger about this. I asked him and he (peace be upon him) said, "Let her walk, and let her ride."﴿ Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah) reported that he said, ﴾Allah does not benefit from the affliction your sister imposed on herself, so let her put on her Khimar (veil covering to the waist) and perform Hajj riding, and she should fast three days (as Kaffarah for her oath).﴿ It was reported by Abu Dawud on the authority of Ibn `Abbas as his own statement (not going back to the Prophet). "If anyone takes a vow that he cannot later fulfill, its Kaffarah is the same as that for an oath."

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Fatwa no. 2270

Q: A woman made a vow that she would slaughter a she-camel if Allah blessed her with a boy then she gave birth to a baby girl. then her husband died and she married another husband. She gave birth to a baby boy from her second husband. Should she fulfill her vow, even if she meant a baby boy from her first not her second husband? I appreciate your advice, may Allah reward you!

A: If the reality is as mentioned, that she made a vow to slaughter a she-camel if Allah blessed her with a baby boy from her first husband and he died after she gave birth to a baby girl from him, she does not have to fulfill her vow. The reward of a deed depends on the intentions and she intended to make the vow to slaughter a she-camel if she gave birth to a baby boy from her first husband. However, her first husband died and she gave birth to a baby boy from the second husband.

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Fatwa no. 2776

Q: My wife traveled from Khamis Mishit to Jeddah by air for the first time in her life. She has, thus, made a vow that if the plane lands safely at Jeddah airport, she will observe Sawm (Fast) for three days every month. Since she is suffering from a serious disease that may lead to her death, she cannot observe Sawm. Is she permitted to adopt something easier to fulfill her vow and at the same time preserve her life?

A: If the reality is as you mentioned that she has vowed to observe Sawm and that she has a disease that prevents the fulfillment of her vow, she may offer the Kaffarah (expiation) for an oath provided that a trustworthy specialist decides that recovery from this disease is hopeless. The Kaffarah involves emancipating a believing slave, or providing ten Miskins (needy persons) with clothing, or feeding them by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice, wheat, dates, or the like. On the other hand, if the specialist decides that the recovery is not hopeless, she has to observe Sawm when she is able to fulfill her vow. The Prophet (peace be upon him) said: ("Anyone who vows to (do an act to) obey Allah should obey Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him.")

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Fatwa no. 2978

Q: i made a vow to slaughter a non-pregnant animal, but after slaughtering it i discovered that it was pregnant.

A: It will suffice to fulfill your vow, because you did not know that it was pregnant at the time of slaughtering. Your intention was to slaughter a fat animal, and you did so.

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The first and second questions of Fatwa no. 3053

Q 1: I was afflicted by acute laryngitis. I made a vow to Allah that if I recover from this illness I would do the following:

First, to offer a number of Rak`ahs (units of Prayer).

Second, to observe Sawm (fasting) for a whole month.

Third, to invoke peace and blessings upon Prophet Muhammad in the form "O, Allah! Send Your peace and blessings upon our Prophet Muhammad;" it should be noted that I have not recovered yet.

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Should I fulfill this vow or not?

A: Your vow to do these three things is a vow to do acts of obedience; it should be fulfilled when its conditions are met, according to Allah's Saying when describing the righteous people, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ The Prophet (peace be upon him) also said, ﴾Whoever vows to do an act of obedience to Allah should do so; and whoever vows to disobey Allah should not do so.﴿ Narrated by Al-Bukhari.

Q 2: i made a vow that i will never attend a wedding, but i later attended my brother's and two of my relatives' weddings. I do not know whether I am sinful or not.

A: You have to pay Kaffarah (expiation) of an oath for not fulfilling your vow, as it is a vow that is not obligatory to fulfill. The Kaffarah is feeding ten needy people from the average kind of food, or giving each half a Sa` (1 Sa` = 2.172 kg) of wheat, barley, rice or such kinds of food, clothing them, or emancipating a believing slave. If you cannot do either of these, you should observe Sawm for three days.

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Fatwa no. 3341

Q: We had a diseased child. The doctor decided that he needs surgery in the trachea. his mother made a vow to observe fasting for an unlimited period if he recovers after the surgery. Allah willed that he recovers. however, twenty days after the surgery he had a blockage in his trachea then died. May Allah be merciful with him! What is the ruling on fasting in this case? And how many days should the mother fast?

A: The child's mother has to fulfill her vow because her son recovered after the surgery and his death was accidental. It is sufficient for her to fulfill her vow and fast at least one day because she did not specify a number of days.

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Fatwa no. 3928

Q: My child died when he was one year and three months old.

As he was my first son, I loved him dearly, because of his intelligence at that early age. When he died, i vowed to give 100 riyals from my salary to the poor on a monthly basis. I do not care about the amount totaling 1200 riyals a year. I read a Hadith indicating that we should not ask Allah's Forgiveness for children who die before reaching the age of Taklif (meeting the conditions to be held legally accountable for actions) because they have no sins. I am confused about this vow; must I fulfill it? Please tell me whether this Hadith is Sahih (authentic) or not. Many thanks for your efforts. May Allah accept your deeds as He is All-Hearer and Responsive!

A: You have to fulfill your vow as long as you receive a monthly salary, as the Prophet (peace be upon him) said: ("Anyone who vows to (do an act to) obey Allah should obey Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him.") (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) We do not know of any basis for the Hadith you have mentioned in the question. It is permissible to supplicate for the children who die before the age of Taklif. Doing good deeds in their behalf improves their rank in the Hereafter and reinforces their intercession for their parents.

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Fatwa no. 4471

Q: I am a feeble woman. One of my children is mentally ill. As I like to observe Sawm (Fast), i have made a vow to observe Sawm on Mondays and Thursdays as long as i live. In view of my inability to continue doing this because I have to care for my children, especially the sick one, I have become confused. As a result, I want to ask whether or not I can give Sadaqah (voluntary charity) instead of observing Sawm. Please answer me. May Allah guide you to that which is good!

A: If the reality is as you mentioned that you are unable to observe Sawm due to your feebleness, it is permissible for you to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons) the average meal that one feeds their family, or providing them with clothing by giving each one a piece of cloth that is enough to cover their `Awrah (private parts of the body that must be covered in public), or emancipating a believing slave. If none of these is affordable, you must observe Sawm for three consecutive days.

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The sixth question of Fatwa no. 5852

Q 6: A person forgot how many days they vowed to fast, whether seven or ten days, what should be done? Can they observe voluntary Sawm (Fast) before fulfilling the vow or should they fulfill the mandatory Sawm before the voluntary one?

A: They should fast the number of days that they think most likely to be correct. It is not obligatory to fast the number of days they doubt. It is not permissible to undertake voluntary Sawm before fulfilling the Sawm they vowed to perform, because fulfilling the vow is obligatory.

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Fatwa no. 11674

Q: I am a Muslim man. I made numerous vows but I do not recognize these vows well. I want to fulfill the vows, what should I do?

A: A person who made a vow to offer an act of worship, should fulfill his vow; acting upon the Hadith that is authentically reported from the Prophet (peace be upon him): (Whoever vows that they will be obedient to Allah, should remain obedient to Him; and whoever made a vow that they will disobey Allah, should not disobey Him.) Therefore, you should do your best to know the number of vows you have to fulfill as much as you can.

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Fatwa no. 4652

Q: I am a twenty-four year old young man. When I was about fifteen or sixteen years old, my father was ill, so I vowed to slaughter an old she-camel if he recovered. I also vowed that if my ill aunt recovered I would slaughter another old she-camel. I have not yet fulfilled these two vows. I hope Your Eminence can enlighten me concerning this, given that I did not know at that time the value of the vow or its method. Therefore, I hope you can guide me to the right path. May Allah protect you!

A: You should fulfill your vows for it was authentically reported that `Aishah (may Allah be pleased with her) narrated that Allah's Messenger (peace be upon him) said, (Whoever vows that he will be obedient to Allah, should obey Him; and whoever made a vow that he will disobey Allah, should not disobey Him.") Reported by Al-Bukhari in his Sahih. You should seek Allah's Forgiveness for delaying the fulfillment of the vows.

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Fatwa no. 4705

Q: I had a wife who was sick then died three years after our marriage. She inherited a share in her father's estate. Part of the estate was some buildings, shops and the like, which the father willed that they should not be distributed among his children, but their revenues should be annually distributed among all the inheritors according to the Shari`ah. As for the lands she left behind, he willed that they should be distributed among them. When my wife died, I inherited half of her share in the lands or in the annual revenues of the buildings, the shops and the like. The problem is that after her death I vowed to give all her share of inheritance in charity to be a recurrent charity for my wife. Afterwards, I decided to remarry. So I spent the revenues a year after my wife's death intending to collect more money and add it to what comes from the inheritance because I was getting ready for marriage and this, as you know, requires money and so.

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My question is: Is my vow valid; consequently I have to continue giving the annual revenues in charity along with the first year's revenues which I did not give in charity. Or it is invalid and it will be lawful for me to spend the money that I receive?

A: If the reality is as you have mentioned, and you own the money you received, your vow will be valid and you have to fulfill it according to the Hadith that is authentically reported from `Aishah (may Allah be pleased with her) that Allah's Messenger said, (Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him.) Related by Al-Bukhari. However, if you do not own the money you mentioned, your vow will not be valid and you do not have to fulfill it according to the Hadith that is authentically reported from the Prophet (peace be upon him) in which he said, (There is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.) Related by Abu Dawud with Isnad (chain of narrators) that conforms to the condition of Al-Bukhari and Muslim.

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The third and fourth questions of Fatwa no. 4910

Q 3: a woman vowed to pay a certain sum of money if allah (Exalted be He) cured her son from a specific disease.

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However, when Allah (Glorified be He) cured her son, she could not recall how much was the sum that she vowed. Thus, she became confused! Please tell us how much she has to pay for this vow. Is it permissible that she gives whatever she likes?

A: If the reality is as mentioned, the woman has to do her best and pay the value that she thinks she most probably vowed. If she later remembers the exact sum and she discovers that it is more than the value she paid, she will have to complete the whole payment to fulfill her vow but if she discovers that what she paid is more than the value of the vow; the extra money she paid will be regarded as Sadaqah (voluntary charity).

Q 4: A woman vowed to slaughter a sheep if her brother returned from abroad. Nevertheless, when I asked her whether she vowed for the sake of Allah or for other than Him - as this is the prevalent practice in our country - she said, "I do not know whether my vow was for Allah or for other than Him." What does she have to do now bearing in mind that the place she specified for slaughtering the sheep is normally used for slaughtering for other than Allah (Exalted be He)? Is it permissible for her to slaughter in the same place?

A: This is a vow to disobey Allah (Exalted be He) and the woman does not have to fulfill this vow. Rather, she has to make Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah) for it is authentically reported that the Prophet (peace be upon him) said: ("Anyone who vows to (do an act to) obey Allah should remain obedient to Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him.") She also has to offer Kaffarah (expiation) for an oath.

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Fatwa no. 5020

Q: My paternal aunt vowed to fast every Monday and Thursday as long as she is able to do so. Now that the blessed month of Ramadan is approaching, may the Arab and Islamic nation have many happy returns on the occasion, what should she do concerning her vow, given that she started to fast following the past Ramadan, 1401 A.H.? Should she make up for each Monday and Thursday in Ramadan? Kindly point this out to me, so that I can explain it to her in detail, as she asked me to seek your Fatwa. Allah is in the help of a slave as long as he is in the help of his brother. May Allah protect you!

A: She should not fast on Mondays and Thursdays in Ramadan with the intention of fulfilling her vow, nor should she make up for them or expiate for them.

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Fatwa no. 6293

Q: A man is married to more than one wife, but none of them gave birth to any children. The man was anxious to have children, so he vowed that he would slaughter an aged camel for each child that Allah may grant him. Allah blessed him with fifteen children, nine boys and six girls. To keep his vow, the man slaughtered five aged camels, but he was unable to slaughter the rest. The man died, but before his death, he told his children that he had vowed to slaughter the camels for every boy, not girl that he was granted. He left behind a small amount of money and now his sons want to keep his vow. Your Eminence, we would like to know your advice in this matter. Is it permissible to slaughter young camels, which are more available in the market nowadays, due to the lack of aged camels? If it is permissible for us to slaughter young camels, how should they be slaughtered and distributed? It should be noted that the man, who made this vow, is now dead and his heirs mention that he only left behind a modest house. He also did not make a will in one-third of his wealth to be given as charity, because he died suddenly and his last words were not clear. His house was sold for 60,000 but the heirs have not yet been given their shares of the estate. The questioner mentions that aged camels are not sold for slaughter now, but are sold for their milk instead and are very expensive.

The seven boys and five girls as well as the two widows he left would like Your Eminence to reply to them in writing. May Allah protect you!

A: Firstly: If the reality is as you have mentioned, that your father vowed to slaughter some camels and could not slaughter them all, then his children should slaughter the remaining aged camels that he vowed to slaughter from the money resulting from selling the house. But if that is not enough, then the sons, being eager to keep their father's vow, should slaughter as many as they can of the other aged camels, because Allah (Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can)

Secondly: If your father died without making a will for one-third of his wealth to be given in charity, you do not have to give one-third of his wealth to charity. It is recommended that you stay dutiful to your father after his death, by giving charity on his behalf and supplicating to Allah to have mercy on him and to forgive him.

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Fatwa no. 6294

Q: Five years ago,

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I had a specific aim. I made a vow to Allah that if I achieved this aim, I would slaughter a camel for the sake of Allah. I said this because I badly needed to achieve this aim, to the extent that I did not imagine how much it was going to cost me. Praise be to Allah, I have achieved my aim a long time ago. however, I am confused whether the vow should be fulfilled precisely the way it was said or whether there is some license that exempts me from fulfilling it. Please advise, may Allah guide you.

A: If the situation is as you have mentioned, you have to fulfill your vow, according to Allah's saying, ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ He also says about righteous people, ﴾They (are those who) fulfil (their) vows﴿ It was authentically reported from the Prophet (peace be upon him) that he said, ﴾A person who vows to obey Allah should do so.﴿

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The second question of Fatwa no. 6591

Q 2: someone vowed that if his wife gave birth to a boy, he would name him `Abdullah. However, he named the boy `Abdul-`Aziz.

What should he do?

A: If the reality is as mentioned, he has to offer Kaffarah (expiation) for an oath. The Kaffarah is to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If he cannot afford any of these, he must observe Sawm (Fast) for three days.

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The fourth question of Fatwa no. 7642

Q 4: i have made several conditional vows but i did not fulfill most of them. For example, I vowed to do such and such if I succeed, work, and so on. Must I fulfill these vows?

A: When the condition of the vow does not come true, you are not obliged to fulfill the vow. However, if it does happen, you have to fulfill the vow providing that it is an act of obedience.

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The first question of Fatwa no. 8004

Q 1: I vowed that if Allah helped me go on a secondment to Saudi Arabia, I would build a small Masjid (mosque) for Allah's Sake. Praise be to Allah, I succeeded to travel and built the small Masjid. Only some finishing touches are needed such as floor tiles, paints and carpets, is it permissible to spend on this out of my Zakah (obligatory charity) money or not?

A: This is not permissible, for spending on Masjids is not of the eight channels of spending Zakah, regardless of whether this is a vow or not. You should spend on the Masjid out of your own money.

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The second question of Fatwa no. 8417

Q 2: I made a vow to build a Masjid (mosque) on an area of 12 meters (4×3). At that time,

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my house was the only building in the region and, as many people arrived there, I did my best to have a larger Masjid built in the middle of the region. The location of the first piece of land was harmful to people, so it was later used as a path that greatly facilitates people's affairs. It should be noted that the new Masjid was built in an area that does not belong to me, though I centrally contributed to its existence and construction of the Masjid. Do I incur a sort of compensation regarding the first piece of land? Please, advise. May Allah reward you with the best!

A: it is obligatory on the Muslim to fulfill his vow so long as it is an act of obedience to Allah. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Related by Al-Bukhari. Actually, your vow is already fulfilled. Yet, as the conditions later changed and a larger Masjid was raised in the region, provided that the piece of land you vowed proved harmful and was used as a path for Muslims, there would be no blame on you in this respect - In sha'a-Allah (if Allah wills).

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Fatwa no. 16139

Q: a man vowed to carpet a certain Masjid (mosque) at his expense, if allah (Exalted be He) helps him do something. He, with allah's help, did that thing. However, the intended Masjid was found to have luxurious carpets and does not need any more. He wants to fulfill his vow. Is it permissible for him to donate the value of the carpets to another Masjid that is under construction or to carpet another Masjid in the same village?

A: If the reality is as you have mentioned and you can not fulfill the vow in the masjid you intended in your village, it is permissible to donate carpets to another Masjid that needs them.

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Fatwa no. 8813

Q: Your Eminence, when I was seventeen years old, Allah (may He be Praised and Exalted) guided me to His Path. I enjoyed the pleasure of obeying Allah (may He be Praised and Exalted). Once, I offered Fajr (Dawn) Prayer in a Masjid (mosque) then sat in the Masjid until sunrise.

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At that time, I felt some kind of peace of mind and tranquility and made a vow that whenever I memorize one Hadith, I will offer two Rak`ahs (units of Prayer). Afterwards, I tried to fulfill this vow but I felt it was hard for me. I regretted making this vow to the extent that I stopped memorizing or reading any Hadith whenever I remembered the fulfilling of the vow. I hope Your Eminence will find me a religious license that absolves me from fulfilling this vow. I am sure Islam is the religion of ease.

A: If the reality is as you have mentioned; that you made this vow, then you have to fulfill it because it is a vow to obey Allah. The Prophet (peace be upon him) said, ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.﴿ Related by Imam Al-Bukhari in his Sahih (authentic book of Hadith). You will be rewarded for fulfilling your vow. Allah (Exalted be He) praises those who fulfill their vows: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ However, fulfilling your vow should not prevent you from memorizing the Prophetic Hadith. With regard to reading the Hadith, it is not included in your vow, so you do not have to stop it.

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Fatwa no. 8994

Q: I was afflicted by a serious disease, and I thought I would never be cured. Nothing is impossible for Allah, but He (Exalted be He) says regarding man: ﴾And when evil touches him, he is in great despair.﴿ **I would frequently make Du`a' to Allah to cure me and I would say in my Du`a': "If I am cured, I will observe Sawm (Fast) for two months." Now I am not sure whether I intended to observe the concerned Sawm consecutively. Since Allah (Exalted be He) has granted me His Kindness and Mercy and cured me, do I have to observe Sawm for these two months? Do I have to do so on a successive basis?**

A: Your saying: "If I am cured, I will observe Sawm of two months" is a vow to do an act of obedience to Allah (Exalted be He). Such a vow has to be fulfilled, as the Prophet (peace be upon him) said: ﴾Whoever vows that they will be obedient to Allah, must obey Him; and whoever made a vow that they will disobey Allah, must not disobey Him.﴿ On the other hand, it is not Wajib (obligatory) on you to observe the Sawm on a successive basis, as you are not sure that you vowed to do so and the original ruling is that there is no obligation to that effect. Finally, we advise you not to make a vow again because the Prophet (peace be upon him) forbade people from making vows saying: ﴾It 'the vow' does not 'necessarily' bring good 'in the form of substantial, and tangible results', but it is the means whereby something is extracted from miserly persons.﴿

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The first question of Fatwa no. 9029

Q 1: my mother vowed to make me perform Hajj before I reach the age of puberty, because I was chronically ill. She said, "If my son recovers, I will make him perform Hajj before he reaches the age of puberty." However, I reached the age of puberty and she did not make me perform Hajj. Please advise concerning what she should do, may Allah reward you.

A: She should fulfill her vow and perform Hajj with you, even if you reached the age of puberty, as this vow is one of obedience, and the Prophet (peace be upon him) said, (Whoever vows to do an act of obedience to Allah should do so; and whoever vows to disobey Allah should not do so.)

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The second question of Fatwa no. 9157

Q 2: I used to abandon prayers, at that time I took a vow to Allah that I would donate a sum of

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money if Allah blessed me with a job, and He did, Praise be to Allah. I now repented to Allah, and fulfilled all my obligations in Islam. Is it permissible for me to fulfill this vow though I was not maintaining prayer at that time? What is the ruling of Shari`ah on this vow?

A: you should fulfill this vow by donating the money you promised to pay, even if you were not maintaining your prayer at that time. `Umar (may Allah be pleased with him) vowed to observe I`tikaf during Jahiliyyah (pre-Islamic time of ignorance) and the Prophet (peace be upon him) ordered him to fulfill it. However, you should fear Allah in your deeds, and maintain the five obligatory prayers on time in congregation, for the person who abandons prayers is a Kafir (disbeliever).

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The first question of Fatwa no. 9767

Q 1: When I was 10 years old, I suffered from a skin disease that

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worsened with time. When I was thirty-five years old, in 1400 A.H., I found treatment for that disease. at that time, I made a vow to slaughter a camel if allah (Exalted be He) helps me recover completely. I got better, but the disease still affects some parts of my skin for which I am still being treated. Must I fulfill my vow? Please advise!

A: When you recover from this disease completely, you have to fulfill your vow.

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Fatwa no. 9911

Q: A woman had a car accident and was admitted to hospital. she made a vow that if she recovers and leaves hospital, she will observe sawm (fasting) one day every month. Now she is having a hard time observing Sawm, especially on very hot days. Please advise.

A: A vow to do an act of obedience should be fulfilled. It was authentically reported from the Prophet (peace be upon him) that he said, (A person who vows to do an act of obedience to Allah should do so.) She has to observe Sawm one day of every

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month as long as she is able to do so.

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Fatwa no. 5990

Q: fifteen years ago, I decided not to marry a second wife if a certain thing happened; however, I did not pronounce this intention. This thing has already taken place. Now, my wife has given birth to ten male and female children, nine of them are alive and one died due to a hemorrhage that has stricken my wife and continued with her at every labor. She asked for my permission to use contraceptive pills and I gave her my consent out of my fear for her. Now, my wife can not get pregnant since three years due to this disease. Praise be to Allah, I am well and can marry another girl. My uncle proposed his daughter in marriage to me. Please guide me concerning what I should do.

A: If the case is as you have mentioned, there is no blame on you if you get married.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7913

Q: I am a twenty-six-year-old man. I am married, praise be to Allah, and I have a little girl. When I was fifteen or sixteen years old, I felt powerful lust that I could not restrain except by masturbation, which increased my worries. One day, i made a vow to observe Sawm (fasting) for two consecutive months if i masturbate again. However, i did it again the following day. Now, and after nine years have passed, I would like to know whether I have to fulfill my vow. It is so difficult for me to observe Sawm for two consecutive months under my current work circumstances. However, if you tell me that I have to do so, I will do my best to fulfill my vow, in order to apply Allah's saying, (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.)

A: First, masturbation is Haram (prohibited).

Second, you have to fulfill your vow, as Allah has praised those who fulfill their vows

in His saying, (They (are those who) fulfil (their) vows) It was also authentically reported from the Prophet (peace be upon him) that he said, (A person who vows to do an act of obedience to Allah should do so.) If a person vows to quit a sin, this is considered a form of obedience.

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The fourth question of Fatwa no. 10542

Q 4: i made a vow to fast for two weeks or to fast for one week and give 100 Riyals away in charity if i did not give up the sinful habit of masturbation. I made this vow for the purpose of punishing and deterring myself from doing that awful sin which I did give up for quite a long period. Some time later, lustful thoughts started to strike my mind again and things ended up with me reverting to that bad habit.

My question is: Is that considered a vow which I have to fulfill?

A: If the reality is as you mentioned, you must have either of the two choices fulfilled in order to absolve yourself of the vow.

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Third question of Fatwa no. 10447

Q 3: I had a friend who was ill, and I vowed that I would observe Sawm (Fast) for one month if she recovered. This was before I got married. allah, all praise be to Him alone, in fact cured my friend after I got married. The point is that since I married I am either involved in a pregnancy or breastfeeding. I am no longer able to observe Sawm; what should I do?

A: It is Wajib (obligatory) on you to fulfill the vow that you made, for it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, it is authentically reported that the Prophet (peace be upon him) said: (Whoever vows to obey Allah, must obey Him.)

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The first question of Fatwa no. 10556

Q 1: i made a vow 4 years ago and forgot to fulfill it. What should i do?

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A: If the vow you made 4 years ago is an act of obedience to Allah, it will be obligatory on you to fulfill it. It was authentically reported that the Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him.)

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The second and fourth questions of Fatwa no. 10955

Q 2: i made a vow to take my mother to perform `Umrah (lesser pilgrimage) during Ramadan if a certain event happened. However, i went to `Umrah with her - but not during Ramadan - before the event took place, and i did it with the intention that, if the event did occur, that `Umrah would be in place of the `Umrah in Ramadan. Should I now go with my mother to perform `Umrah once again during Ramadan or is the `Umrah we performed before sufficient to keep my vow?

Q 4: i vowed to slaughter a sheep and give it as Sadaqah (voluntary charity) if i passed a specific academic year. is it permissible to give an equivalent of the cost of a sheep as Sadaqah instead of slaughtering one?

A: You should keep your vow and take your mother to perform `Umrah during Ramadan, and slaughter a sheep and feed the poor. It did not count

as a fulfillment of your vow when you took your mother to `Umrah before Ramadan, nor will it count to give the price of a sheep in Sadaqah instead of slaughtering one. It is confirmed that the Prophet (peace be upon him) said: ﴾Whoever vows to be obedient to Allah must be obedient to Him.﴿

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Fatwa no. 11172

Q: My brother stabbed a person and was therefore sentenced to jail following a criminal lawsuit. Fearing that my brother could be subject to retaliation, i vowed to Allah to fast for three months if my brother was exempted from it. Praise be to Allah, the stabbed person was cured from his injury, and he got my brother out of jail. I would like to ask about the vow I made to Allah (Exalted be He) to fast for three months; am I obliged to fast, or should I feed needy persons according to the number that would be stipulated by your Eminence? Please provide me with the Fatwa on what is better for me, and what could save me before Allah (Glorified and Exalted be He). May Allah reward you well on our behalf and grant you success! It should be mentioned that I am breastfeeding now, and I have a report from my physician declaring that I should not fast these days. I hereby attach to your Eminence the medical report for further perusal.

A: You should fulfill your vow, for what is authentically reported that the Prophet (peace be upon him) said, (Whoever

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takes a vow to obey Allah should obey Him.) And this vow you have made to offer Sawm (fast) is a vow of obedience. Yet, there is no problem in delaying fasting until you recover from the ulcer that you have. If this vow was made inside your mind without expressing it verbally, there will be nothing upon you due to the general meaning of his saying (peace be upon him), (My Ummah was forgiven for the thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.)

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Fatwa no. 12032

Q: ten years ago, I took upon myself that if Allah helps me travel to Saudi Arabia and buy a piece of land I would build a Masjid (Mosque) in it for the sake of Allah. Praise be to Allah Who helped me travel and buy a piece of land which is 75 meters (7.10 meters in width and 10.5 meters in length). Allah willed that the right side of this land becomes a Masjid. Please, tell me how can I fulfill that vow, which I took upon myself to fulfill?

A: You must fulfill your vow, because the Prophet (peace be upon him) said, (Whoever vows to do an act of obedience to Allah should do so, and whoever makes a vow to disobey Allah should not disobey Him.)

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Fatwa no. 12074

Q: I am a student in the second year of the preparatory stage. i made a vow that if i succeed this year and move to the third preparatory year, i will give a Sadaqah (voluntary charity) for the sake of Allah, but i failed, and i did not give Sadaqah. What is the ruling on this vow? What is the ruling on continuing my studies? Is it permissible to make a vow to observe Sawm (fasting)?

A: There is no harm in continuing your studies. If you succeed, fulfill your vow, as it is one of obedience. As for making a vow to observe Sawm, it is permissible, according to the saying of the Prophet (peace be upon him), (A person who vows to obey Allah should do so.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12656

Q: My maternal grandfather compelled my mother to marry her cousin against her consent, as Bedouins used to do. This was forty years ago. After a period of time, my mother was divorced after she had only one daughter. When she returned to live at her father's home, she was faced with all kinds of difficulties. She was beaten, forced to pasture for the whole day, and ill-treated by her stepmother. However, she endured all this patiently and looked after her daughter. As she remained for many years under these circumstances, she vowed to slaughter a camel if she married a kind and reasonable husband who put an end to her hardships. My mother then got all that she wished for; she was married to my father (may Allah be merciful with him) and had a number of sons and daughters who are now all adults. Is it now Wajib (obligatory) on my mother to fulfill her vow?

A: It is Wajib on your mother to fulfill her vow as it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, it is authentically reported that the Prophet (peace be upon him) said: (Whoever vows to obey Allah, has to obey Him.) She therefore has to slaughter a camel and distribute its meat amongst the poor and the needy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12823

Q: I have been living in the same house with one of my female cousins since our early childhood until now. We even used to sleep on the same bed when we were four years old. We then grew and got engaged. The point is that her Mahr (mandatory gift to a bride from her groom) is fifteen thousand (Riyal) and I can not afford it. Since I have made a vow to marry this cousin, whenever I go home I feel guilty for not fulfilling the vow. I do not know what I have to do but I try my best to collect half of the sum of the Mahr to conclude the marriage contract. Nevertheless, I may not be able to do this for I am still a student. I sometimes consider leaving the house, but this would affect my mother and sister badly. I do not know what I have to do! Provide me with your beneficial answer please. May Allah reward you with the best.

A: if you are satisfied with your cousin's religion and morals, you will have to fulfill your vow and marry her whenever Allah (Exalted be He) provides for you the value of the Mahr. On the other hand, you have to keep chaste until Allah (Exalted be He) enriches you out of His abundant bounties.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16757

Q: I am married with children. My second child was born by cesarean at hospital. following his birth, I made a vow to Allah (Exalted be He) that if the third child was born normally, I would fast three days of every lunar month. It was Allah's will that I gave birth to a third child who was born normally. I continued to fast three days of every lunar month until I had my fourth child who was born by cesarean. As I was not sure regarding the fatwa of some scholars, I thought of sending this question to Your Eminence hoping that you will tell me whether I have to do Kaffarah or continue fulfilling my vow despite my inability.

A: You have to keep fasting three days of every month in fulfillment of the vow you made. You are only allowed to stop fasting if you are unable to fast the month of Ramadan, in which case you are required to do Kaffarah (expiation) for failing to fulfill the vow. This is based on the Hadith of the Prophet (peace be upon him) in which he said: ("Whoever vows to obey Allah, should obey Him...")

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Fatwa no. 12819

Q: I used to study at night school along with my work in the military service. This studying was very difficult for me. I got bored with studying especially at the time of exams that one day i made a vow saying, 'if Allah blesses me with success in this study, i will never study at night schools again along with my work in the military service.' Now as work has become easier, i want to study during the night shift. It should be noted that I studied for ten days after this vow and I know that Allah says: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) **I need your advice with regard to my situation. What should I do after I made a vow not to study then studied? Do I have to offer a Kaffarah (expiation) or is it sufficient for me to repent to Allah?**

A: If the matter is as you have mentioned, you have to offer a Kaffarah for a broken oath and continue your studies at night school. A Kaffarah is fulfilled by feeding ten needy people or clothing them or setting free a Muslim slave. If you are unable to do so, you have to observe fasting for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13080

Q: Once I joined my work three months ago, i made a vow that if i succeeded in my work i would give away 500 Riyals for the sake of Allah every month from the salary for ten months, starting from the third month. I had the intention to spend such money on construction of Masjids (mosques) or printing and distributing some useful books in my homeland, Egypt. Is it permissible for me to delay fulfilling my vow until I return to my homeland after finishing my residence in Saudi Arabia? If it is permissible to delay it, can I spend such money on other channels? I want to invite my wife to live with me in Saudi Arabia, and this requires that I look for a flat and provide the furniture; however, I still keep my vow to spend the whole sum of money through the specified channels upon my return to Egypt. Moreover, it is difficult to trust anybody to send the money with to spend on my behalf through the intended channels, and I want to make sure of that. Is it permissible to send that money to my parents? My mother wants to perform Hajj (pilgrimage) and my father needs to settle some of his debts. It should be noted that my salary is 2000 Riyals a month.

A: It is obligatory on you to fulfill the vow you made according to your intention, because it is

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a vow to do an act of obedience. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Also, the Prophet (peace be upon him) said, ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13278

Q: A woman vowed to fast three days a month, but sometimes this coincides with menstruation or a delivery. Should she make up for these days after Tuhr (period of ceremonial purity) or not?

A: The woman who vowed to fast three days a month should do so, for it is a vow to perform an act of obedience. If she cannot fast in a month due to giving birth or any such excuse, she should make up for these days, for this Sawm (Fast) is Wajib (obligatory) as it is a vow.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13382

Q: I am a 52-year old woman who suffered from epilepsy. i made a vow that if Allah (Exalted be He) helps me recover from this disease, i will slaughter ten sheep over the span of ten years for the sake of Allah (Exalted be He). I slaughtered one out of ten sheep, as my financial position does not allow me to slaughter this number of sheep. I ask your Eminence to tell me what I should do concerning this vow. Is it permissible to fast or give Sadaqah (voluntary charity) instead of slaughtering the sheep? If so, how many days should I fast or how much Sadaqah should I give? Is it permissible to transfer the Sadaqah from one country to another? How should I distribute it? Please advise!

A: You must fulfill the rest of the vow whenever it is possible, as Allah (Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 13462

Q 2: i said to myself, "if Allah wills, i will perform Hajj on behalf of my late father." However, the Ministry of interior prevents those who performed Hajj from going to Hajj again except after five years. I am now staying here. I am afraid that I might go home before this period of time passes. What should I do?

A: You should fulfill your vow, even if after five years, as you did not specify a certain time for it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13532

Q: i vowed to slaughter a sheep at `Eid-ul-Adha (the Festival of the Sacrifice) on a yearly basis if i married a certain woman. I did so before I travelled to Sa`udi Arabia. My intention was to buy a young sheep and breed it until the time of slaughtering would come so that it would cost me the least amount of money. All praise be to Allah Alone, my dream became true. I went on a vacation to Egypt about six months before `Eid-ul-Adha and concluded the marriage contract to this woman. Consequently, I had to fulfill my vow. However, when it was the time of `Eid-ul-Adha I was indebted as I needed

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money to cover the costs of the conclusion of the marriage contract and its celebration. I was also in need for every riyal to furnish my flat to come again to Egypt for the consummation of the marriage. I paid back a large part of my debts and contributed a small sum to join my father in bearing the costs of preparing my flat. It may be worth mentioning that my father and I are not financially separated because though my father has daughters, I am his only son. Nevertheless, I wrote to my parents three months before `Eid-ul-Adha to buy a young sheep for me and breed it until the time of slaughtering. Any way, my parents wrote to me reminding me of my financial status and mentioning that I was in need of all the money I could find in order to prepare my flat. In fact they felt pity for me and I did not insist that they had to buy the sheep because I was afraid that they might get angry with me and I hoped that I would find a substitute. I then asked some people that I felt were trustworthy about my situation. They told me that it was sufficient for me to pay one hundred and sixty-five Riyal (which is the cost of `Eid-ul-Adha sacrifice in Sa`udi Arabia) in the cause of Allah (Exalted be He) and preferably to be given to relatives. I was pleased with their opinion so I hastened to carry out their Fatwa for it gave me a suitable and inexpensive solution if compared to buying a sheep in Egypt where the prices of sheep were expensive at that time. Unfortunately, the foregoing was a mistake that I committed as after a period of time I felt that the people who gave me the Fatwa were not trustworthy.

Five months ago, I went to Egypt again on another vacation and I consummated my marriage. `Eid-ul-Adha is approaching for the second time and my wife is pregnant,

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I need money to prepare a flat here in Saudi Arabia, I have only paid back most of the debts I borrowed for the marriage but not all of them, and I want to bring my wife to live with me. What do I have to do? Is it permissible for me to pay money in the cause of Allah (Exalted be He) as I did last year while intending to plan to buy a sheep at the beginning of every year to be ready for slaughter at the time of `Eid-ul-Adha? If the answer is in the affirmative, how much do I have to pay? To whom is it preferred to be given? May I give it to my poor relatives in Egypt as I did last year bearing in mind that my salary is one thousand five hundred Riyal. Was I mistaken for what I did last year? If the answer is in the affirmative, how can I expiate for this mistake?

I wish if I could summarize my letter to you but I fear that doing so might not reflect the full picture of the matter. I hope I can know the correct ruling on my situation and I will In sha'a-Allah (if Allah wills) abide by it as it is. By Allah, and Allah knows best, I am very worried and I fear Allah's punishment. Thank you for your cooperation.

A: It is Wajib (obligatory) on you to fulfill your vow by slaughtering a sheep which is at least six moths old on a yearly basis. This is because your vow was made to perform an act of obedience to Allah (Exalted be He). The Prophet (peace be upon him) stated that it is obligatory to fulfill vows to the effect of performing acts of obedience to Allah (Exalted be He), by saying: ﴿Whoever vows to obey Allah, has to obey Him.﴾ Paying money in the cause of Allah (Exalted be He) is not a substitute for slaughtering.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13611

Q: When my sister became ill, my paternal grandmother vowed that if my sister recovered, she would take her to visit Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). However, my grandmother died before fulfilling her vow (may Allah have mercy on her). Should I take my sister to visit Al-Masjid Al-Nabawy to fulfill my late grandmother's vow, In sha'a-Allah (if Allah wills)? If this is not permissible, what should I do? Please advise concerning this. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is nothing wrong in taking your sister to visit Al-Masjid Al-Nabawy after her recovery to fulfill your grandmother's vow, as it is a vow to do an act of obedience. It was authentically reported from the Prophet (peace be upon him) that he said: ﴾A person who vows to obey Allah should do so.﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13633

Q: I made a vow to observe fasting for three days for the Sake of Allah (Exalted be He). I did not specify a certain time or day or place of fasting. I made this vow when I succeeded in the secondary school exams. I made the first of these three days the Day of `Arafah to combine between the reward of fasting the day of `Arafah and one day of the days I vowed to fast.

My question now is: Is it permissible to fast on the Day of `Arafah intending it to be one of the days I vowed to fast solely for the Sake of Allah (Exalted be He)? May Allah grant your Eminence a long life, and good health!

A: If the matter is as you have mentioned; that is you fasted on the Day of `Arafah intending it to be one of the three days you vowed to fast, this will be sufficient for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13820

Q: I had L.E. 500. I kept them with a Muslim man so that he can invest them and we share the profit in the Islamic way. When I took the money, I told none of my family about it. I said to myself that

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I am going to dedicate this sum of money to Jihad (fighting/striving in the Cause of Allah) in Shaa' Allah (if Allah wills), to help me travel to Saudi Arabia and then to Afghanistan. Then, I knew that this sum of money is not enough to travel or do anything. Now I need this sum of money to help me in the costs of marriage. Is it permissible to use it for this purpose or not?

A: The promise you made to spend the mentioned sum of money in Jihad is not binding. There is no harm in spending it to help you get married.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18304

Q: When my cousin, who was a student in Al-Azhar, died, I said, "If Allah helps me travel to Saudi Arabia, I will perform Hajj on his behalf." When I did travel, I performed Hajj for myself. Two months later, my father, who had a strong wish to perform Hajj also died. I performed Hajj on his behalf and on behalf of his father [i.e. my grandfather. Ed.]. When I intended later to perform Hajj on my cousin's behalf, I could not because of the resolution stating that a person is not allowed to perform Hajj except every five years.

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When I returned to my home country, I said, "If I travel to Saudi Arabia again, I will perform Hajj on behalf of my maternal and paternal grandmothers. However, the law here does not permit this and it is the last year of my residence in Saudi Arabia. On whose behalf should I perform Hajj? Should I perform it on behalf of my maternal grandmother? I should mention that I have an 11 year old son and a 12 -year old daughter who performed Hajj when they were young. Is it permissible for the three of us to perform Hajj on behalf of the three said persons? Please, advise me before the time of Hajj arrives. May Allah reward you!

A: Your statement is considered a promise, not a vow. You should perform Hajj on behalf of your cousin to keep the promise.

It is impermissible for your children to perform Hajj on behalf of the said persons, as it is acceptable unless they perform the obligatory Hajj on their behalf first after reaching the age of puberty. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17168

Q 2: A man intended to observe Sawm (fasting) for seven consecutive days, but he could not continue. Is he sinful?

A: A vow is made only by pronouncing it on purpose, according to the saying of the Prophet (peace be upon him), (

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Allah has forgiven my Ummah (nation) for (the thoughts) they tell themselves, as long as they do not commit them or speak them aloud.) (Agreed upon its authenticity by Imams Al-Bukhari and Muslim). If a person intends to make a vow but does not pronounce it, it will not be binding on them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16216

Q: Three years ago, i said that i would observe Sawm (fasting) on Mondays and Thursdays for my whole life. Nowadays, i am not able to observe Sawm due to the lack of Iman (faith). Please advise whether this is a vow or a voluntary act. What is the ruling on it, given that I said I will observe Sawm without a condition? Should I observe Sawm or not? Do I have to pay Kaffarah (expiation)? May Allah reward you.

A: Saying "I will observe Sawm" is not a vow; it is just a promise. Thus, you do not have to abide by observing Sawm on Mondays and Thursdays. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14227

Q: When someone commits a sin, they intend to do Kaffarah (expiation) for failing to keep their promise not to return to the sin again. Do they have to do Kaffarah every time they commit the sin or is it enough to do only one Kaffarah?

Please give us your fatwa. May Allah reward you best!

A: When a person makes a promise to Allah (Exalted be He) to do Kaffarah each time they return to a sin, they will have to do Kaffarah each time as this promise is considered a form of vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14274

Q 1: I had a psychological illness. i made a vow to observe Sawm (fasting) for a month if i recover, and i did. However, i am unable to observe Sawm due to working nine hours a day. What is the ruling on this? May Allah reward you.

A: It remains a debt on you until you can do it. You should

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fulfill your vow, according to the saying of the Prophet (peace be upon him), (A person who vows to obey Allah should do so.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14293

Q 2: i vowed to fast for ten days and then decided to fast for one month. Which period should I fast?

A: Vowing to fast particular days becomes obligatory by taking upon oneself to make it. Therefore, you must fast for the days you vowed, which are ten days only.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14312

Q 2: A woman was suffering very much from a disease,

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so she made a vow that if Allah blessed her with recovery, she would fast the first six days of Shawwal and did not specify for how many years. Should she fast the first six days of Shawwal of the same year or every year? Is it permissible or not for her to give money to charity instead of Sawm (Fasting) if she does not have the ability for it?

A: She has to fulfill her vow according to her intention when making the vow. If when she made the vow, she meant fasting the first six days of Shawwal of the same year, she only has to fast those days, and she is not obliged to fast them every year; but if she meant fasting the first six days of Shawwal every year, she has to fast them every year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14498

Q: My daughter swore by Allah to fast one month and seven days if she passed her exams. should she observe sawm (fasting) for one month and seven days successively or make expiation for it? Please, advise. May Allah protect you!

A: It is obligatory upon your daughter to fulfill her oath, since it was authentically narrated that the Prophet (peace be upon him) said,

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(Whoever vows to obey Allah should obey Him.) Fasting these days successively in fact depends on her intention, and if she gave her oath generally without specification, she should fast these days successively as a precaution.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21282

Q: When someone makes a vow to observe Sawm (Fast) for two consecutive months, are they required to fast them consecutively or is it permissible to fast for thirty consecutive days and then pause to resume the fasting of the other thirty days consecutively later in the same year?

A: If a person makes a vow to observe Sawm for two consecutive months, they are obligated to fulfill their vow; fasting for sixty consecutive days. It is impermissible to fast them separately, because this is similar to the Sawm done as a Kaffarah (expiation) for involuntary manslaughter that is stated in the Saying of Allah (Exalted be He): ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴿ until His Saying: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months﴿ It means that a person is not allowed to fast each month separately unless there is a Shar`y (Islamic legal) excuse

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such as an illness that renders a patient unable to fast and it is obligatory to discontinue Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14508

Q: I was eighteen years old when I suffered from an incurable disease. I resorted to national and governmental hospitals as well as Arabic medicine for several years but to no avail. i made a vow to fast thirty days every year forever solely for the Sake of Allah, if I recovered from this malignant disease. I, praise be to Allah, recovered from this disease then got married. I have seven children now. I fasted five months before marriage and one month after marriage. I am a breastfeeding mother and fasting has a negative effect on the baby. It should be noted that since I got married I am either breastfeeding a baby or pregnant. Is it permissible for me to do anything other than fast? I appreciate your advice! May Allah reward you with the best!

A: You have to continue your fasting every year to fulfill your vow and make up for the missed months if you are able to. The Prophet (peace be upon him) said, (Whoever vows to be obedient to Allah should remain obedient to Him; and whoever makes a vow to disobey Allah should not disobey Him.)

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Allah praised the believers who fulfill their vows in Surah Al-Insan which begins with: (Has there not been over man a period of time) by saying: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.)

We seek Allah's Help and we hope that He will grant all of us success to do what pleases Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14637

Q: My father made a vow, saying to me: "When you grow up, my son, I will make you buy a sacrificial animal from the market and bring it to home by foot." However, Allah willed that my father should die before fulfilling his vow. I now want to fulfill my father's vow, but is it permissible for me to buy a sacrificial animal and bring it home in a van as the market was then 1.5 km from my house, but it is now about 6 km? It will be difficult for me to bring an animal home by foot. There is a place that sells animals that is 1/2 km from my house, but it is not the main market for our town.

May Allah reward you with the best!

A: What you have mentioned in regard to your father is not a vow, but a promise. There is no obligation on you or on your father for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14737

Q 2: Your Eminence, i said to my uncle, "By Allah! if you buy a building, i will slaughter a calf." I said this three years ago, and my uncle had now bought a building. Do I have to fulfill the vow I made three years ago or what should I do now? My financial situation is such that I cannot afford to buy a sacrificial animal. What is the solution, other than performing Sawm (Fast), and what is the solution if my uncle pardons me?

A: It is obligatory on you to fulfill the vow you made, as Allah (Exalted be He) says: (They (are those who) fulfil (their) vows) Also, the Prophet (peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him and anyone who vows to disobey Allah, should not disobey Him.")

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The vow you made is a right owed to Allah that you obligated yourself to fulfill, so your uncle does not have the right to pardon you in regard to it. It will remain as a debt on you, until you fulfill it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16418

Q 1: i made a vow that i would slaughter a calf if my uncle bought a building, and Your Eminence told me to fulfill my vow. However, after that, my uncle gave up the idea of buying the building, as the purchase was not agreed upon. Is it still obligatory for me to fulfill my vow now or was the obligation removed when the deal was rescinded?

A: If the reality is as you mentioned, it is not necessary for you to fulfill the vow, due to the absence of the conditions that it was based upon. If the contract to buy the building was rescinded, whatever was based on the contract is also rescinded. However, if your uncle ever buys a building, you will have to fulfill your vow as long as you did not intend the vow to apply specifically to the building he did not buy.

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Fatwa no. 15132

Q: I am a widow, and when my husband died he left me with two children. I have a paternal uncle who has no children and also my children's paternal aunt has no children, as her children died while they were still young. I suffered a lot from poverty when my children were young, so I made a vow that if my older son learned to drive and became independent, I would pay for my uncle and my children's aunt to perform Hajj. My uncle was a Bedouin who had some livestock, and whenever I asked him to go for Hajj, he would say, "I will perform Hajj next year, In sha'a-Allah (if Allah wills)." He then became ill and died on 29/2/1411 A.H. So I was unable fulfill my vow as regards my uncle. I did send my children's aunt to perform Hajj, but my uncle (may Allah be merciful to him) died before performing it. Would Your Eminence please give me a Fatwa (legal opinion from a qualified Muslim scholar) on my vow in regard to my uncle, who died before I could send him to perform Hajj. What should I do with regard to this vow?

May Allah guide Your Eminence to what is good! May Allah bless you with the best! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The vow you made to send your uncle to perform Hajj at your expense was a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.") As your uncle refrained from performing Hajj whenever you offered it to him and he (may Allah be merciful to him) then died, there is no obligation on you. However, if you perform Hajj on his behalf or deputize someone to perform Hajj on his behalf,

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this would be an act of charity towards him, which will be greatly rewarded.

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Fatwa no. 15438

Q: I am a married woman who has two sons. One of my sons became ill before he was three and had an operation. i made a vow to slaughter a sacrificial animal for him every year from that day, and I have slaughtered an animal every year since then. Four years ago, I supplicated to Allah to fulfill my hope to travel to Saudi Arabia. I made a vow that if this request was fulfilled that I would slaughter a sacrificial animal every year for my second son. Allah (Exalted be He) fulfilled my request and I have fulfilled my vow by slaughtering two animals every year for my sons. I only did this to fulfill my vows. My father died this year, and he used to support a large family, consisting of my mother, brothers, and sisters. We have all been affected by this, and my situation now does not permit me to slaughter the two animals, but I am really afraid of not being able to fulfill my vows. Please advise me as to what should I do now. Am I sinful for not fulfilling my vows?

A: It is obligatory on the questioner to slaughter two sacrificial animals every year for the Sake of Allah (Exalted be He),

as the Prophet (may peace be upon him) said: ("Anyone who vows to obey Allah, should obey Him.") If she cannot fulfill her vows for some years, she will be indebted for this until she can fulfill them. This is because Allah (Glorified and Exalted be He) says: (And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay)

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Fatwa no. 21576

Q: A friend of mine married a woman and they had a daughter. He later divorced her and their daughter lived with her mother until she was 16. In 1420 A.H., my friend asked me to mediate with his ex-wife to ask if his daughter could come to stay with him in his house in Jeddah. He could not ask himself, because he had not given her any Nafaqah (obligatory financial support) during the time she had been with her mother. He wanted his daughter to stay with him for a month during the summer holidays, after which he would return her to her mother. I went to talk to the girl's mother about this and she asked me to promise her that her daughter would return after the month. I contacted the girl's father and told him this. He said to me, "I promise you by Allah, that I will return her

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to her mother, even if she is dead." On that, I gave the girl's mother an oath by Allah, based on his promise to me. Sadly, after the month, the girl's father refused to return the girl to her mother, who was suffering from a heart disease and later died in hospital in the month of Dhul-Hijjah, 1420 A.H. The girl is still living with her father.

My question to Your Eminence is:

1. what should I do as I gave my oath and did not fulfill it, as it was not in my power to do so? I did try my best with the girl's father, without success as he did not respond to me.

2. I have broken off all relations with the girl's father and we no longer exchange phone calls or visits, as he broke his agreement with me. Am I sinful for doing this, bearing in mind that he is not a relative of mine?

I hope that you will advise me on this matter and tell me what I should do in regard to this. May Allah bless you for it!

A: It is obligatory on you to offer the Kaffarah (expiation) for breaking an oath, which is feeding ten needy people, giving each of them 1.5 kg of food, or clothing ten needy people, giving each of them one garment, or freeing a believing slave. If you cannot do this, it is obligatory on you to perform Sawm (Fasting) for three days.

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The third question of Fatwa no. 15439

Q 3: I went to Al-Haram Al-Makky (the Sacred Mosque in Makkah) on the first day of Muharram, 1412 A.H. to perform the Fajr (Dawn) Prayer before my mother died. While supplicating to Allah in the Haram, I made a vow that I would observe Sawm (Fast) for five days if Allah restored my mother to health, without intending any Shirk (associating others with Allah in His Divinity or worship).

Your Eminence, my question is: Was my vow Islamically lawful or Bid'ah (innovation in religion)?

I did observe Sawm for one day before she died. I hope that you will guide me as to what I should do concerning this vow. May Allah safeguard you and guide you on the right path!

A: It is obligatory on you to fulfill your vow if Allah restored your mother to health, because it was a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him and anyone who vows to disobey Allah, should not disobey Him.")

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The second question of Fatwa no. 15536

Q 2: I once hit my wife and she went back to her family. I went there after her and we came to a mutual agreement. In my extreme happiness, I made a vow by Allah that I would slaughter ten camels - but I did not mention what type of camel - if I hit her again.

My question is: What is obligatory on me to do as I did hit her lightly after making this vow? If it is obligatory for me fulfill the vow, should I slaughter all the ten camels at once or can I slaughter them at different times according to my ability and people's need? Could I give money to charity instead of this to the value of the ten camels? Please give me a Fatwa (legal opinion from a qualified Muslim scholar) on this matter and may Allah reward you with the best!

A: If your intention when making this vow was to prevent yourself from hitting your wife rather than intending it to be an act of obedience and drawing closer to Allah, it is obligatory on you to make Kaffarah (expiation) for breaking an oath, according to the correct scholarly view, for it falls under the ruling of oaths. However, if you meant by your vow, along with your intention to prevent yourself from hitting your wife, to draw closer to Allah (Glorified be He), if it happens that you hit her in the future, you have to fulfill the vow you made by slaughtering ten camels all at one time or at different times, according to your ability, and giving the meat to the poor as Sadaqah (voluntary charity). Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Fatwa no. 16158

Q: is it permissible for me to change the purpose and the place of a vow i made to Allah to another purpose and another place? After I made it, I decided that the other purpose and place are better than the first.

A: The basic ruling is that if someone has determined a specific place in their vow, such as vowing to give some money in charity or building a Masjid (mosque) in a particular place, they have to fulfill their vow in that place and for the specific purpose they had determined, as long as there is no Shar'y (Islamic legal) prohibitive impediment against this, unless they change it to another place that is better, such as to Al-Haramayn Al-Sharifayn (the Two Sacred Mosques in Makkah and Madinah). There is nothing wrong with this and the evidence to support this is the saying of the Prophet (peace be upon him) to the man who had made a vow to slaughter a camel in Bawanah, (He (peace be upon him) asked, "Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" He said, "No." He (peace be upon him) asked, "Were any of their festivals held there?" He said, "No." He (peace be upon him) said, "Then fulfil your vow.") The Prophet (peace be upon him) ordered him to fulfill his vow in the place that he had specified, as there was no legal impediment against this. The evidence that a vow can be changed from one place to another that is better is: (The Prophet (peace be upon him) said to a man who vowed to perform Salah (Prayer) in Bayt Al-Maqdis (Jerusalem), "Perform Salah here." The man asked him again and he (peace be upon him) said, "Perform Salah here." He asked him again and he (peace be upon him) said to him, "It is up to you.") (Related by Abu Dawud and Ahmad)

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Fatwa no. 16262

Q: I made a vow to Allah that, if Allah helped me with a particular matter, I would buy some clothes for a poor woman. All praise be to Allah, Allah helped me with that matter and I learned that the woman was in need of money more than clothes, so I fulfilled my vow by giving her money to the value of the clothes, instead of the clothes. What is the ruling of Islam on this?

A: Anyone who vows to perform a specified permissible act, designating a specific thing or a specific kind, they have to fulfill the vow that they made. You vowed to buy some clothes for a poor woman, so you have to do this; it does not suffice to give her money.

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The first question of Fatwa no. 16354

Q 1: What is the ruling on vowing to perform Hajj or 'Umrah before marriage? Is it permissible for a man to marry and make Kaffarah (expiation) for his vow?

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A: If anyone vows to perform Hajj or 'Umrah before they marry, it is obligatory on them to fulfill their vow, as the Prophet (peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.") Therefore, he has to fulfill his vow before marriage. As for the ruling on marrying before performing the Faridah (obligatory act) of Hajj or 'Umrah, this can be explained as follows: If a Muslim is not afraid that they might commit Zina (premarital sexual intercourse and/or adultery), it is obligatory on them to give priority to Hajj over marriage. If they are afraid that they might commit Zina, they can give priority to marriage over Hajj to protect their chastity, because, as Hajj is obligatory on every Muslim who is able to perform it, this person is not considered as being able to perform it until they can marry and protect their chastity.

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Fatwa no. 15680

Q: I would like to tell you that I made a vow to hold a celebration if Allah blessed me with a son. This celebration would be a party that includes slaughtering sacrificial animals and music, such as is held for marriage parties. Should I fulfill my vow or not?

A: Your vow consists of two parts, the first is a vow of obedience, if you intended by slaughtering sacrificial animals and giving their meat as charity to draw closer to Allah. The second is a vow of disobedience, as you vowed to hold a party that offers music, fun and entertainment. It is, therefore, obligatory on you to fulfill the vow of

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obedience by slaughtering the sacrificial animals that you intended to slaughter. As for the vow of disobedience, it is not permissible for you to fulfill it. You have to offer instead of it the Kaffarah (expiation) for breaking an oath by feeding ten Miskin (needy people) or clothing them, or freeing a believing slave. If you cannot do this, you have to observe Sawm (Fasting) for three days.

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Fatwa no. 16553

Q: When I was in the third year of secondary school, I made a vow that if I passed my exams, I would observe Sawm (Fast) for one month. This was the thinking of a young adolescent who did not yet know the meaning of vows. I cannot now observe Sawm this month. Is it obligatory for me to fast this month? Please give me a Fatwa (legal opinion from a qualified Muslim scholar) on this and may Allah bless you for it!

A: It is obligatory on you to fast the month that you made the vow to observe Sawm in if you were successful, as this vow is a conditional vow of obedience. When the condition of your vow is realized, it becomes obligatory on you to fulfill your vow, because the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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Fatwa no. 16563

Q 1: About two months before my wife died, she told me that she had made a vow to slaughter a camel. I asked her the reason for the vow. She said that she was troubled by one of her brothers, as he was opposed to her marriage to me and he treated her badly. She said that due to his bad treatment, she had made a vow that if she left her family's house and went to her husband's house, she would slaughter a camel. Dear Shaykh, she left the house and married me and we have two children. During the last weeks of her life (may Allah be merciful to her), she told me about her vow and the need to fulfill it. However, her financial situation at that time was not good and neither was her health, to the extent that I took her to hospital where she received medical treatment until she died. I told her that she knew that my situation would not permit me to fulfill her vow then, so I asked her to ask Allah to restore her health. I told her that if Allah restored her to health, I would fulfill her vow when my financial situation improved, and if she died, I would also fulfill her vow. I said that with a sincere intention.

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Shaykh, she asked me to give the meat in charity to the poor. I hope that you will give me a Fatwa (legal opinion by a qualified Muslim scholar): Is it necessary for me to fulfill my wife's vow? How old should the camel be? Please give me a Fatwa and may Allah reward you with the best!

Q 2: I owed someone some money and my wife gave me some of her jewelry to repay the debt. I told her that I would repay her in the future - In sha'a-Allah (if Allah wills) - but I could not. When I talked to her about it, she said that I did not owe her anything and that she would not ask me to repay her. Later, she died and left a girl who is four years old and a boy who is two years old, who are my children as well. Your Eminence Shaykh, I want to absolve myself from such obligation. Give me the fatwa on what I should do, may Allah bless you for it!

A: It is obligatory for you to slaughter the camel that your wife had vowed to sacrifice before she died on her behalf, if the value of the jewelry you took from her equals the price of a sacrificial camel. If she is leaving an inheritance and the value of the jewelry does not equal the price of a camel, you can take part of her inheritance to complete the value. If she did not leave any inheritance, except this, it would be better for you to complete the value of the camel from your own money and slaughter the camel she vowed to sacrifice, to fulfill the promise you made when she was still alive. The fulfillment of vows is obligatory, as the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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The first question of Fatwa no. 16580

Q 1: I am a final year student in the Women Teachers Preparatory Institute. i made an oath to observe Sawm (Fasting) for a month in the following year if i passed my exams. Sadly, I have not fulfilled my oath yet, because I have not made up for the days that I did not fast in Ramadan, which were of course with a lawful excuse. I am 21 years old and cannot observe Sawm, because I am physically weak and a primary school teacher. In addition to this, our town has not yet been supplied with electricity, except for commercial electricity that comes between 9:00 am and 4:00 pm. I hope that Your Eminence will let me have a reply as soon as possible.

A: First: It is obligatory on you to make Kaffarah (expiation) for breaking the oath you made to fast for a month within the year following your exam success, as the year in which you said that you would fast has passed and you did not fast. The Kaffarah is to feed ten needy people 1.5 kg of food, clothe ten needy people, or free a believing slave. If you cannot do this, you have to observe Sawm for three days.

Second: It is obligatory on you to make up for the days you did not fast in Ramadan. If you delay making up for them until the next Ramadan, without an excuse, then along with making up the missed fasts, you have to

feed a poor person for each day that you did not fast.

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Fatwa no. 6619

Q: If someone paid the Zakah (obligatory charity) due on their wealth at a specific time and then another Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed, but they forgot the date of the next Hawl, what is the Kaffarah (expiation) for this? May Allah reward you with the best!

Also, if someone vowed to give one-third of their wealth away as Sadaqah (voluntary charity) in Ramadan, but when the month came, they forgot their vow, should they offer Kaffarah or what else should they do? Please give us a Fatwa (legal opinion given by a qualified Muslim scholar) on this and may Allah bless you for it!

A: The person has to fulfill their vow by giving one-third of their wealth away as Sadaqah when they remember their oath and they have to pay the Zakah when they think it most likely that the Hawl has fully passed.

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Fatwa no. 16698

Q: I made the intention that, if Allah so wills, I will perform Hajj with my wife this year. However, when I calculated my finances until the time for Hajj, I realized that I will not have enough to cover the expenses for Hajj and a Hady (sacrificial animal offered by pilgrims). is it permissible for me to borrow some money to pay for these expenses? It is noteworthy to say that the salary that I will receive from my work at the end of Dhul-Hijjah will be more than the amount that I need to borrow. Also, while I was in Egypt, I made a vow to donate 1,200 Riyals to help to build a mosque there. is this vow considered to be a debt that i am obligated to pay before Hajj? They pay our salaries three months at a time before we travel and I will be able to pay the amount of my vow from this. Please advise me on this matter and may Allah guide you to the right path!

A: First: It is permissible for you to borrow some money to complete the expenses for your Hajj, but this is not obligatory on you.

Second: It is obligatory on you to fulfill your vow in the time you specified, as the mentioned vow is a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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Fatwa no. 16989

Q: A married woman vowed that if Allah would restore her son to health, she would observe Sawm (Fasting) every Monday and Thursday of every week of her life. However, her husband did not give her permission to do so, for he feared that her Sawm could have a negative effect on him, as it might subject him to Fitnah (temptation).

- Does she have to make Kaffarah (expiation) for her vow due to her husband's rights, as he may be harmed by her Sawm or not?

- If she has to make Kaffarah, should she offer a general one for her vow or one for every day she does not observe Sawm?

- What type of Kaffarah should she offer: the one for breaking Sawm or other than that?

- If she is allowed to make Kaffarah and she is able to observe Sawm for a few days, will it be necessary for her to do so on days that her husband permits her to do so or when he is traveling?

- If it is obligatory on her to fulfill the vow she made, will her husband be sinful if he forces her not to fast or has conjugal intercourse with her while she is fasting?

A: If the reality is as was mentioned and the woman vowed to observe Sawm every Monday and Thursday of every week if Allah would restore her son to health and Allah has cured her son, and if she is married, and her husband has not given his permission, as this vow will harm the lawful marital rights of her husband - the Shar'y (Islamic legal) ruling is that it is obligatory on her to fulfill the vow she made as it is a vow of obedience.

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However, since her husband's right has priority over the fulfillment of the vow mentioned above, as some of his marital rights will be wasted, she can absolve herself from the vow by offering the Kaffarah for breaking an oath. That is done by freeing a believing slave, or feeding ten Miskins (needy people) - giving each one half a Sa' (1 Sa' = 2.172 kg) of wheat, rice or other staple food of her country, which equals 1.5 kg - or clothing ten Miskins. If she cannot do this, she can observe Sawm for three days.

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Fatwa no. 17190

Q: I suffer from a cardiac disease and it is difficult for me to walk. A few years ago, I traveled to the USA for medical care. I began to recuperate after an operation. My sister was in good health. Having deep feelings for me, my sister said: "If my brother keeps getting well throughout the coming year, I vow to fast twenty-eight days." Prior to the new year, my sister was infected with a disease rendering her bedridden, thus she could not observe Sawm (Fast) for four or five years. Although the family has tried to treat her illness in Madinah, Riyadh, Jeddah, and USA, she still suffers from its impact.

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That is why the days of Sawm she missed have accumulated over the years: Firstly, the twenty-eight days she vowed to fast. Secondly, sixteen days she did not fast during Ramadan because of menstruation. Thirdly, three months of Ramadan, as her health condition did not allow her to fast for three years. Moreover, the family, as a temporary atonement, fed a needy person for each day of Ramadan on which my sister could not fast, hoping that she would regain her health soon and perform Sawm on her own. But she is still ill. In sha'a-Allah (if Allah wills) Ramadan is soon to come,

so we want to know what the ruling is if my sister hires a woman whose faith she trusts, as a proxy, to fast on her behalf on the following days:

1- The twenty-eight days my sister vowed to fast, but could not.

2- The sixteen days she needs to make up for missed Sawm because of menstruation.

3- The four months she needs to make up for the three months of Ramadan over the last three years, as well as the coming one.

Please answer our question in writing, may Allah reward you with the best!

A: Your sister does not have to make up for the missed Sawm as long as she is unable to fast because of her illness. But if she gets well, then, it is obligatory on her to make up for the days she missed in Ramadan and those she vowed to fast on, based on the Saying of Allah (Glorified and Exalted be He): ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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May Allah bestow good health upon us and you! It is not permissible for your sister to hire a woman as a proxy to make up for her Sawm. It will not be valid if she does so, and the days she has to fast will remain a debt on her until Allah heals her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17258

Q: I am a 25-year-old man and I have a question that I would like Your Eminence to explain to me how I can resolve. One day I made a vow, but I do not remember exactly what I said now. I vowed that, if I stopped smoking, I would slaughter 25, 15, or 45 sacrificial animals, but I cannot remember the exact number I vowed to slaughter. I also do not know if I said, “By Allah! If I stop smoking, I will slaughter so many animals,” or if I said, “For the Sake of Allah, I will slaughter so many animals.” I have asked many Shaykhs about this question, but I have not yet received a solution.

I hope that you will guide me to the best way to fulfill the vow I made. May Allah guide you to the Right Path!

A: You have to fulfill the vow you made to show gratitude to Allah (Exalted be He) who helped you to stop this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). As for your doubt in regard to the number, you have to slaughter the number of animals that you think the most likely to be correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17342

Q: My brother graduated as an officer and was assigned to work in Najran. I made a vow that if he was transferred to work in Abha, I would slaughter two sacrificial sheep, but i do not remember whether i vowed to slaughter those two sheep and hold a dinner for the family or slaughter them and give their meat as Sadaqah (voluntary charity) to the poor. All praise be to Allah, he was transferred to Abha and so I want to fulfill my vow, In sha'a-Allah (if Allah wills). Should I slaughter the two sacrificial sheep and give them as Sadaqah or should I send the equivalent of their value to the Islamic Relief Organization as Sadaqah to fulfill my vow, or what else should I do? Could I give their value as Sadaqah to the poor and the needy or to charitable associations? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this question and may Allah bless you for it and prolong your life! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A: It is obligatory on you to fulfill the vow you made by slaughtering the two sheep you vowed to slaughter and giving their meat as Sadaqah to the poor and the needy. The two sheep have to meet the Islamic criteria for an Ud-hiyah (sacrificial animal offered by non-pilgrims): in case of sheep it should be Jadha'ah (a sheep that has reached the age of six months) or older; and in case of goats it should be Thaniyyah (one that has reached the age of one year) or older. May Allah make it easy for you to fulfill your vow! We would also like to advise you not to make vows in the future, as the Prophet (may peace be upon him) forbade making vows when he said, ("It does not bring good, but is a means of extracting from the miserly.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17369

Q: my mother made a vow that if I passed the exams of the first primary year, she would make my paternal half brothers some clothes. My half brothers are ten in number. My question is: Is it obligatory for my mother to make such clothes or she can buy ready-made clothes?

A: It is obligatory for your mother to fulfill her vow, as the Prophet (may peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿ Thus, it is obligatory for her to clothe them whether by making such clothes or buying them ready-made.

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Fatwa no. 17465

Q: i made a vow to fast every other day until Allah freed me of my distress. I want to know whether I can observe no Sawm (Fast) for one month after the obligatory Sawm of the month of Ramadan. Also, can I not observe Sawm for six successive days after the supererogatory Sawm of six successive days of the month of Shawwal? This is to fulfill my vow by fasting one day and not fasting the following day. I would be grateful if Your Eminence could give me the ruling on this question. I supplicate to Allah to make you a support for us and all Muslims! May Allah reward you with the best for it on the Day of Resurrection! I would be grateful if you supplicate to Allah for me. May Allah bless you for it!

A: As stated by the Islamic Shari`ah (laws), the Sawm of the month of Ramadan is obligatory. Thus, it has nothing to do with the vow you made. According to the vow you made, you have to fast every other day until Allah frees you of your distress. Your vow has nothing to do with the Sawm of Ramadan. Also, you cannot fast the Two `Eids or the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

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The third question of Fatwa no. 17797

Q 3: A man vowed to observe Sawm (Fasting) for one month for the Sake of Allah (Exalted be He), but without determining within himself whether he would fast it successively or separately. What is the ruling of Shari'ah (Islamic law) on this? Is it obligatory for him to fast it successively or is he permitted to fast it separately?

A: If the person who made the vow to observe Sawm for one month did not specify how he would fast it, it will be permissible for him to fast it successively or separately. However, if he intended it to be successive, or stated it, or determined a specific month, it will be obligatory for him to fast it successively, unless he determines to fast the month of Rajab, as the Sawm of the month of Rajab is Makruh (reprehensible), and in such case he will have to offer a Kaffarah (expiation) for a broken oath.

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The first question of Fatwa no. 17827

Q: Is it legally right that when a person makes a vow to fast on particular days but later becomes unable to fulfill such a vow, to make a Kaffarah (expiation) for not fulfilling it? If the answer is in the affirmative, how many days one should fast?

A: Whoever vows to fast certain days, but does not do so, has to make up for the Sawm of these days later and offer a Kaffarah for delaying the Sawm of these particular days like the Kaffarah offered for a broken oath. Such a Kaffarah is fulfilled by setting free a believing slave, feeding ten poor people through giving one kilo and a half of the common food to each poor person, or clothing ten poor persons. If a person cannot afford this, they can observe Sawm for three days, as Allah (Glorified be He) says, (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.)

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Fatwa no. 17980

Q: i made a vow that i would offer one thousand Rak`ahs (units of Prayer) if Allah answered my supplication. Allah has actually answered my supplication. Is it obligatory for me to offer one thousand Rak`ahs? Do I have to offer them before the passage of a particular time though I had set no particular time for performing such a number of Rak`ahs?

A: It is obligatory for you to offer the number of Rak`ahs you made a vow to perform whenever you are able to do so. You do not need to perform them at one time, as this is a vow of obedience. The Prophet (may peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ We advise you not to make vows in the future, as the Prophet (may peace be upon him) said, ﴾Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted.﴿ (Agreed upon by Al-Bukhari and Muslim)

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Fatwa no. 18122

Q: I vowed to fast for a month; is it obligatory to make up for the days

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when I was menstruating after fulfilling the vow?

A: It is obligatory to fast the month you vowed to fast, and if you break your Sawm (Fast) during part of it because of the menstrual period, then you have to make up for the number of days of that month when you did not fast.

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Fatwa no. 18140

Q: I made a vow that I would observe Sawm (Fast) for one month if Allah prolonged my life span and allowed me to see my family. I have already seen my family. Now I have to fulfill my vow. Because I am physically weak and cannot observe Sawm, can I offer a Kaffarah (expiation) instead of Sawm? What should I do? Give us the ruling on this question, may Allah bless you for it!

A: 1. Whoever makes a vow of disobedience is not permitted to fulfill such a vow. They have to offer a Kaffarah for a broken oath, as the Prophet (may peace be upon him) said, (No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.) (Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)

2. Whoever makes a vow of obedience and is unable to fulfill it out of elderliness or an incurable disease, or for other reasons, has to offer a Kaffarah for a broken oath to absolve themselves from such a vow.

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This is because Ibn `Abbas (may Allah be pleased with them) said, (If anyone takes a vow but can not fulfill it, its atonement is the same as that for a broken oath.) (Related by Abu Dawud, who said that the person who reported such a saying attributed it to Ibn `Abbas.)

3. Whoever delays the vow to do something good, has to make up for it and they do not need to offer a Kaffarah. This is similar to a person who breaks Sawm in Ramadan and then makes up for it. Such a person need not offer a Kaffarah. Allah knows best!

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Fatwa no. 18205

Q: A student had health problems in the last year of his studies; yet he passed his exams and his success was broadcast on the radio. A woman conveyed such good news to the student's mother who promised to buy her a piece of cloth from the first salary her son will receive. Having received his salary, the son refused to help his mother fulfill her vow though she persistently requested it. Time passed and the vow has not yet been fulfilled. What should the mother do? Is she considered sinful in doing so? Should she offer a Kaffarah (expiation)? Is the son considered sinful? Should he offer a Kaffarah? May I do anything for her such as offering the Kaffarah on her behalf, or the like,

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knowing that they are still alive?

A: The son should help his mother to fulfill her vow, particularly that she took it for his sake. Also, there is no harm if another person helps her to fulfill her vow. if the woman is not able to fulfill her vow, she has to offer the Kaffarah for breaking an oath. The Kaffarah is freeing a believing slave or feeding ten Miskins (needy people); each with one kilo and a half from the staple foodstuff, or clothing them. If she cannot afford any of these alternatives, she has to observe fasting for three days.

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Fatwa no. 18339

Q: A man made a vow that he would give a sum of money in charity every month to a particular mosque if he got a job. He has already got a job. He then found out that there was a poor family that needs help and charity. Can he give such a sum of money to the poor family instead of the mosque?

A: You have to fulfill the vow you made and give the sum of money you have to the mosque. Moreover, you have no right to give it to the poor as you vowed to give it to the mosque.

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Fatwa no. 18492

Q: When my sister was sick, my mother made a vow saying, "In sha'a-Allah (if Allah wills), I will observe Sawm (Fast) for two days every month if Allah restores my daughter to health." She has observed Sawm for two days every month. However, she feels thirsty and shivers when she fasts. Rather, she feels feeble on observing Sawm. It is worth mentioning that my mother is over sixty years old. What should she do?

A: It is not obligatory for your mother to observe such Sawm as she stated the Will of Allah as a condition of fasting.

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The first question of Fatwa no. 18588

Q 1: I was inflicted with a disease and made a vow that I would observe Sawm (Fast) for a whole month if I recovered

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completely. All praise be to Allah that I have already recovered. I began to fulfill my vow by observing Sawm. After observing Sawm for some days, I found difficulty in continuing Sawm as I am an old person and am physically weak. Is it permissible for me to stop Sawm? Or is it obligatory for me to continue Sawm with difficulty? Or can I feed poor people instead of observing Sawm as Allah does not burden a person beyond his ability?

A: It is dislikeable to make a vow to do something, as it was authentically reported that the Prophet (may peace be upon him) forbade making vows, saying, ﴾It (a vow) does not prevent anything (that has to take place).﴿ In another narration: ﴾It (vow) does not bring good, but it is only from the miserly that something is extracted through it.﴿ (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Al-Tirmidhy from the Hadith reported by Ibn `Umar (may Allah pleased with them))

However, if you made a vow of obedience such as the vow mentioned above, you have to fulfill it, as it was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows that he will obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿ (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Muslim from the Hadith reported by `Aishah (may Allah be pleased with her).

The vow you made is a vow of obedience which you have to fulfill even at different times if you did not intend such Sawm to be successive. You have the option to delay such Sawm until you can observe it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18636

Q: I vowed to pay 600 Riyals monthly for assuming guardianship over an orphan on behalf of my parents if I got employed. Then, I assumed guardianship over one orphan for a year and a half for 2400 Riyals annually. Later on, I abandoned it due to difficult financial conditions I got into. Now, I decided to assume it again and found that about 25,000 Riyals have accumulated on me.

My question is: What should I do? Please guide me, may Allah reward you well!

A: You should fulfill your vow, for it is a vow to do an act of obedience, and the Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him.)

You should make up for the months in which you quit assumption of guardianship, for they are obligatory on you on account of the vow. May Allah accept from you and compensate you with what is better and more useful. Allah (Glorified be He) says, (and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.) We advise you not to make vows again, for the Prophet (peace be upon him) said, (Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted.) (Agreed upon by Imams Al-Bukhari and Muslim)

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The third question of Fatwa no. 18649

Q 3: she vowed to make a Khatmah (completion of one reading of the whole Qur'an) every month for life, after her labor. Now, after the passage of seven years, she has made only six Khatmahs. What is the ruling on this? I need a solution.

A: She should fulfill the said vow, for it is a vow to do an act of worship, and the Prophet (peace be upon him) commanded us to fulfill vows when he said, (Whoever vows to obey Allah should obey Him.) She has to make up, in the future, for the Khatmahs she abandoned. We ask Allah to guide you and grant you success.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18668

Q: One day I went to see a man who was said to be able to treat people through the Holy Qur'an. After I had talked to him, he asked if I smoke.

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I told him that I did and he said that he knew a way that, In sha'a-Allah (if Allah wills), would help me stop smoking. He asked if I really wanted to and when I said that I did - because I have made many attempts to stop in vain - he told me to place my hand in his and that two angels would descend from heaven, and, although I would not be able to see them, they would bear witness to what we would do. He told me to repeat what he said and promised that, after doing this, I would never smoke again, In sha'a-Allah. So I placed my hand in his hand and he said, "I vow to give up smoking from this moment on and if I ever smoke again, I will observe Sawm (Fasting) for two successive months and it will not be permissible for me to give Sadaqah (voluntary charity) instead." I repeated what the man said. After three weeks, I started smoking again, as I could not stop for any longer than that. I have now been looking for a way to stop for four years, but to no avail as I work in a company until 3:30 pm and get home at 4:00 pm. I only have one month's annual leave and cannot take two months. Also, during the last four years I have suffered from so many bad things in my life. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in regard to this vow and may Allah reward you best!

A: It is obligatory on you to stop smoking; because it is Haram (prohibited) and has many bad effects on your religion, life, and body. If you sincerely intend to stop smoking out of obedience to Allah, He will help you stop.

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May Allah make matters easy for you and protect you from its evils.

In regard to the vow you made to oblige yourself to stop smoking, which you broke when you smoked again, you have to make kaffarah (expiation) for the broken oath. You have to feed ten needy people with 1.5 kg, of the usual food from in your country, clothe them with one garment each, or free a believing slave. If you are unable to do any of these three, you have to observe Sawm (Fasting) for three days.

In regard to what you said about the man who told you to place your hand in his, it was all lies and falsehood. It is not permissible for you to believe him or even go to see him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18777

Q: Being unaware that the Messenger (peace be upon him) had forbidden vows, I made a vow to observe Sawm (Fasting) every Thursday as long as Allah gave me life, except when traveling, if I passed my exam. All praise be to Allah, I passed my exam, so I now I have to fulfill the vow. However, I am now facing something that I did not take into account:

1. Exhaustion and tiredness, especially in the field of medical studies, as the faculty is 30 km from where I live and it takes about 75 minutes to get there.

2. I am always thinking about how I will observe the Sawm Thursdays, as I have no strength when I am fasting on Thursdays, and so I worry about it from the beginning of the week until Thursday.

3. The body cannot cope with exhaustion and there is possibility of becoming ill due to it, especially in the hot weather in this country.

4. I always think about not going to the faculty on Thursday so I do not feel exhausted, although it is obligatory on me to attend classes in this field especially. I do not know how to reconcile between these things.

Please bear in mind that I did not consider these things when I made the vow, as I was only worried about the exams at that time.

Now, I am hesitant about observing Sawm and I have broken my Sawm on some days. I hope to get an answer from you to the following questions. What is the lawfulness of this type of permanent Sawm?

1. Is it obligatory on me to observe Sawm under these circumstances?

2. If I feel exhausted, should I continue the Sawm or break it and make up for it another day?

3. Is it permissible for me to substitute Thursday with another day, so I can go

to the faculty?

4. What is the ruling on the days when I broke my Sawm during the previous weeks?

5. If my father orders me to break my Sawm, what is the ruling in that case?

It should be noted that we do not have vacations in which we can make up for missed Sawm?

A: The basic ruling is that it is obligatory to fulfill vows of obedience. The Prophet (peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.") As the condition you made for the vow was realized, it is obligatory on you to fast every Thursday as long as you are able to do so and nothing prevents you from it, such as illness or old age. You can make up for the days of Sawm that

you broke in the past with other days, but you cannot substitute another day for the Thursday that you vowed to fast. Also, you do not have to obey your father to break your vow, because breaking a vow of obedience is a sin and there is no obedience to a creature in disobedience to the Creator. In the future you should avoid making vows, because they do not bring good, as the Prophet (peace be upon him) said, ("Avoid making a vow, as it does not bring good, but is a means of extracting from the miserly.") We ask Allah to help you perform your obligation patiently, with the hope of reward from Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18792

Q: I attended a lecture in one of the Masjids (mosques) of Riyadh. The lecturer spoke about the Committee to Combat Blindness in the Islamic World; he lauded the efforts of this committee and encouraged participation in it. I became excited about participating and made a vow that if Allah blessed me with a job with a regular salary, I would do so. I thought that it would cost me 200 Riyals a month, whereas it is 200 Riyals annually. I have now been working for three years and receiving a monthly salary, but I have not paid them a Riyal yet. My question:

1. is it permissible for me to provide for an orphan instead of fulfilling my vow to participate in the Committee to Combat Blindness in the islamic World, as I would like to provide for an orphan due to its great reward from Allah. Please note that providing for an orphan costs 1,200 Riyals annually, whereas participation in the aforementioned committee costs 200 Riyals.

2. What is the ruling on delaying the fulfillment of my vow and the years I did not give anything to the committee? Am I sinful for this delay?

3. If I have to pay the money to the Committee to Combat Blindness in the Islamic world, what is your opinion on this committee, does their work conform to the Islamic rulings and are the people in charge of it reliable?

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I am confused about this, please advise me and may Allah reward you with the best!

A: It is obligatory on you to fulfill the vow you made, because it is a vow of obedience to Allah. The Prophet (peace be upon him) ordered the fulfillment of vows when he said, ("Anyone who vows to obey Allah, should obey Him.") It is also obligatory on you to fulfill the aforementioned vow in the future, and it is not permissible for you to spend the money on other than what you vowed.

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Fatwa no. 18824

Q: Is it permissible to pay someone for reciting the Qur'an in fulfillment of another person's vow? Is it permissible to put a price on reciting sections of the Qur'an or the entire Qur'an?

A: Whoever makes a vow to recite the Qur'an, has to recite it because reciting the Qur'an is an act of obeying Allah. The Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him.) It is not permissible for such a person to hire someone to fulfill his vow in this regard. Likewise, this does not absolve him from responsibility of fulfilling his vow, because it is not permissible to take money for recitation of the Qur'an by proxy as mentioned.

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First question of Fatwa no. 18938

Q 1: Nineteen years ago i vowed to perform Hajj nine times if i was cured of the menstrual cramps I used to suffer from. This happened when I was thirteen or fourteen years old. Thirteen years later I got married, Allah (Exalted be He) granted me children, and I was cured of these cramps by His permission and grace. What do I have to do now? Is it Wajib (obligatory) on me that I perform Hajj nine times like I vowed? Is it sufficient that I only perform some of these times? It may be worth mentioning that I have not performed my obligatory Hajj yet because of being pregnant or unable to find someone to look after my children. Is it permissible for me to hire some people to perform these numbers of Hajj on my behalf?

A: You have to perform the obligatory Hajj then you have to fulfill your vow whenever you are able to do so. This is because the vow that you made is a vow to do an act of obedience to Allah (Exalted be He). It is authentically reported that the Prophet (peace be upon him) said: (Whoever makes a vow to do an act of obedience to Allah, has to do it; and whoever makes a vow to do an act of disobedience to Allah, should not do it.) (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith). Finally, we advise you not to make any vow in the future or make things obligatory on you that you may not be able to do. This is because the Prophet (peace be upon him) forbade people from making vows, as narrated by Ibn `Umar (may Allah be pleased with them both)

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who said: (The Prophet (peace be upon him) forbade vowing, and said: "It averts nothing; but through it, 'giving' is drawn out of the miser.") (Related by Al-Bukhari in his Sahih Book of Hadith, chapter of oaths).

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First question of Fatwa no. 18960

Q 1: When I was thirty years old I started to learn to read from the Mus-haf (Arabic Qur'an) but this was extremely difficult for me. thus, I made a vow saying: "If I become familiar with reading the Mus-Haf, I will offer a sacrifice for the sake of Allah, may He be Exalted." I did not make any condition regarding the sacrifice and I did not specify the time or the place where it has to be slaughtered. Now, all praise be to Allah Alone, I can read the Glorious Qur'an from the Mus-Haf. Please give me a Fatwa whether I have to fulfill my vow and how I have to do it. May Allah reward you.

A: It is Wajib (obligatory) on you to fulfill the vow you mentioned for it is a vow to do an act of obedience to Allah (Exalted be He). The Prophet (peace be upon him) said: (Whoever makes a vow to do an act of obedience to Allah, has to do so; and whoever makes a vow to do an act of disobedience to Allah, should not do so.) You then have to slaughter the sacrifice and distribute its meat amongst poor people.

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Fatwa no. 18994

Q: a year ago, I made a vow that if the Custodian of the Two Sacred Mosques recovers from his illness in a year, I will perform Hajj and observe Sawm (fasting) for two months, to thank Allah for his recovery. Do I have to perform Hajj and observe Sawm, or can I pay a Kaffarah (expiation) as I am indebted?

A: If the situation is as you have mentioned, you should fulfill your vow to perform Hajj and observe Sawm for two months, as this is a vow to do an act of obedience bound by a condition, and it took place. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should do so.﴿ If you cannot perform Hajj due to the debts, you should hasten to do so as soon as you are able to do so, according to Allah's saying, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah also says about the obligatory Hajj, ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The fourth and fifth questions of Fatwa no. 19051

Q 4 and 5: I made a vow to fast if certain wishes came true. But later I found out that I was wrong about these wishes. Now I no longer care about these wishes. Should I fast to fulfill my vow or not?

I vowed to fast if I married the girl I love. But this girl is too young to get married. Perhaps I will not live until the time when she is mature for marriage. Should I fast to fulfill my vow before my wish comes true or wait?

A 4 and 5: You do not have to fulfill your vow before your wish comes true because you stipulated to fulfill your vow if the wish comes true. If it comes true, you will have to fulfill your vow; because the Prophet (peace be upon him) said, (Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.) There will be no harm on you if you do not fulfill your vow;

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because your wish did not come true and hence it is an invalid vow.

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The first question of Fatwa no. 19075

Q 1: a Muslim brother entrusted me with buying two copies of the Glorious Qur'an and giving them to Al-Masjid Al-Haram (the Sacred Mosque in Makkah). He had made a vow to give two copies of the Glorious Qur'an as a Waqf (endowment) to Al-Masjid Al-Haram. Please advise me how I should carry out this obligation.

A: It is obligatory on you to carry out the mentioned vow by buying the two copies of the Qur'an and putting them in Al-Masjid Al-Haram, as this is a vow of obedience. The Prophet (peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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Fatwa no. 19076

Q: I am a student at the faculty of Medicine, University of Khartoum. Tow years ago, I

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vowed to invite my class to Islam if I pass the exams. I want to absolve myself of this vow, for I think I am not equipped enough to carry out this task properly. I am fully aware of the obligation of calling to Allah in such places; but I want to do this according to my ability without having to fulfill a vow. I hope you could point out to me how I could expiate for my vow. May Allah reward you.

A: This is a vow to do an act of obedience, so you should fulfill it as much as you can. Calling to Allah does not necessitate giving all one's time to Da`wah; rather, it is by giving a good word, advice, teaching the ignorant, enjoining what is good and forbidding what is evil and distributing useful books and letters. May Allah grant you success and support you in offering remembrance and thankfulness.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

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Fatwa no. 19344

Q 1: I was afflicted by an illness, and I made a vow that if I recover, I will slaughter a ram. When I recovered, I fulfilled my vow.

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My husband told me that this may be considered fulfillment of the vow and the `Aqiqah (sacrifice for a newborn) for our daughter, as I gave birth to another girl at that time. Is it permissible to combine the `Aqiqah with the sacrifice offered as a fulfillment of the vow? Please advise, may Allah guide you.

A: This ram is sufficient only to fulfill the vow. As for the `Aqiqah, it is desirable for the father to slaughter another animal. These two sacrifices are for two different purposes, so they cannot be combined together.

Q 2: i made a vow to refrain from doing a particular thing, which is living outside Madinah, but I was forced to do it. What is the ruling on this? Please advise, may Allah reward you.

A: If a person is forced to break their vow, there is no harm in them doing so, according to Allah's saying, ﴾except him who is forced thereto and whose heart is at rest with Faith﴿ It was also reported from the Prophet (peace be upon him) that he said, ﴾Allah has pardoned my Ummah (nation) for their mistakes, their forgetfulness and what they have done under duress.﴿ However, if you break your vow without strong compulsion, you will have to pay a Kaffarah (expiation) for the oath, which is emancipating a believing slave or feeding ten needy people or clothing them. If you cannot do either, you will have to observe Sawm (fasting) for three days.

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Fatwa no. 19395

Q: If I made a vow to offer a sacrifice in the month of Muharram, Safar, or any other month; is it permissible for me to pay the value of the sacrifice to the needy or do I have to offer the sacrifice and distribute its meat to the needy? Please enlighten us.

A: Anyone who makes a vow to offer a sacrifice during a specific time and distribute it to the needy has to fulfill their vow at the specified time. The Prophet (peace be upon him) said: ﴾Anyone who vows to obey Allah should obey Him (i.e., fulfill their vow).﴿ It will not be sufficient to pay the value of the sacrifice they vowed to offer to the poor.

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Fatwa no. 19533

Q: In 1983, i made a vow that if i passed the Baccalaureate, i would give some friends a sum of money,

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50 Algerian Dinars each. I did pass, but I did not fulfill my vow. I am now extremely concerned about this and I hope that you will answer the following questions:

1. Should I pay the 50 Dinars according to the value in 1983 or the value now in 1997?

2. As I made this vow long time ago, I do not remember the exact number of friends that I specified in my vow, but I am sure that they were no more than seven people.

Is it, therefore, permissible for me to adopt the most probable estimation: 7 × 50 = 350 Algerian Dinars and divide it among some of the poor people?

A: It is obligatory on you to fulfill your vow by paying the specified sum of money to the people you specified in your vow, and be cautious about their number. As to those people you are unable to find or remember, it is obligatory on you to give their shares to the poor on their behalf. You should pay it in the currency you specified, as long as it is still in use, irrespective of the changed value.

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The first question of Fatwa no. 19618

Q 1: I married a woman and she was pregnant. Two months before her delivery I said I would offer a camel as a sacrifice if she bore me a baby without knowing the baby's gender. Is this a valid vow or not? What should I offer along with the two sheep, a camel or she-camel?

A: If you meant that you would offer a camel as a sacrifice and distribute its meat to the poor as charity if Allah blessed you with a male baby, this would be a vow and you have to fulfill it if what you wished came true. The Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him.) Also, it is permissible for you to offer the `Aqiqah (sacrifice for a newborn), which is two sheep for a male baby and one sheep for the female baby on the seventh day after his/her birthday. For whoever does not offer the `Aqiqah on the seventh day, it is still permissible for him to offer it at any time.

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The fourth question of Fatwa no. 19667

Q 4: My husband encountered a problem at work and consequently he quit it. He made an oath that if he returns to work, he would

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give his first salary as a Sadaqah (voluntary charity) to slaughter three sheep. He returned to his job, praise be to Allah. However, he could not fulfill his vow because of his debts. Many problems took place since he borrowed money to fulfill his vow. Is it permissible for me, his wife, to fulfill the vow on his behalf using my own money? Is it permissible for the person who made the vow and his family to eat from it? Please advise, Your Eminence, may Allah reward you.

A: Your husband should fulfill his vow. It is permissible for you to do it on his behalf, and you will be rewarded for it in shaa'-Allah (if Allah wills).

As for eating from the vowed animal, it is permissible to do so provided that he has intended it at the time of making the vow; otherwise, it is impermissible for him to do so, and he has to distribute it among the poor.

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Fatwa no. 19799

Q: i vowed to sacrifice an animal if i was saved from the flood and I brought the sacrificial animal to my uncle's house. I did not remember it except after crossing

the line. Is this sufficient as fulfillment of my vow? Should I sacrifice another animal?

A: You must fulfill the vow that you made conditional to your safety from the flood if you were saved, because this is a vow to perform an act of worship and obedience to Allah. The Messenger (peace be upon him) said, (Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.) Related by Al-Bukhari. The sacrificial animal you offered at your uncle's household is not sufficient for you, because you did not intend to offer it as a fulfillment of your vow. We recommend that you do not make vows in the future, since vowing does not bring good. Perhaps a man will forget to do something that he takes upon himself to do, and in such a case, he will be sinful. It was authentically narrated on the authority of Ibn `Umar (may Allah be pleased with them both) that: (The Prophet (peace be upon him) forbade vowing and said, "It averts nothing of the Decree of Allah; but through it, (giving) is drawn out of the miser.") Agreed upon by Al-Bukhari and Muslim. It is obligatory upon you to slaughter the sacrificial animal anywhere and distribute its meat to the poor.

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Fatwa no. 19982

Q: Should a Muslim fulfill a vow of fasting during the same year he makes the vow, or may one postpone it to another year?

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A: Whoever vows to fast a certain period should fast it, for the Prophet (peace be upon him) stated, ("He who vows to obey Allah, should obey Him.") The vow you made is an act of obedience and should not be postponed except for a valid legal excuse. However, if the vow is not limited to a certain period, one should hasten to fulfill it in following the above-mentioned Hadith.

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Fatwa no. 20034

Q: Is it permissible to make a vow to perform an obligatory act of worship in order to force oneself to observe it or is this an act of Bid`ah (innovation in religion)?

For example, a person makes a vow to offer the Witr (Prayer with an odd number of units) in the last third of the night to force himself to offer Fajr (Dawn) Prayer in congregation.

A: It is undesirable to make a vow; because the Prophet (peace be upon him) forbade it according to the Hadith narrated by `Abdullah ibn `Umar who said: (The Prophet (peace be upon him) forbade vowing and said, "In fact, vowing does not prevent anything;

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it is just a means to extract from the miserly people.") Agreed upon by Al-Bukhari and Muslim and this narration is by Al-Bukhari. So, a Muslim man or woman should avoid making vows, and should not force themselves to offer an optional act of worship lest they should fail to fulfill it in which case they will be committing a sin or getting themselves into hardship. when a Muslim person makes a vow to perform an act of worship, which is imposed by the Shari`ah, they are in fact violating the rules of vows. A vow is a promise willingly made by the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to perform an act of worship that they were not obligated to perform before the vow. So, making a vow to perform an obligatory act of worship to force oneself to observe it is against the rules of vows. Besides, there is no evidence for it. A person has to do all that is Wajib (obligatory) in the Shari`ah, in obedience to Allah. Hence they have to do what Allah orders them to do and avoid what Allah prohibits and warns them against, according to the Shari`ah of Allah and His Messenger (peace be upon him). This is essential for a Muslim to have perfect faith.

As for the vow you made to offer Witr in the last third of the night, the soundest of scholars' views about witr Salah is that it is not an obligatory Salah. In fact, it is a highly stressed Sunnah and your vow was to offer an optional act of worship to please and draw closer to Allah. So, you have to fulfill it according to the Saying of Allah (Glorified be He) praising His obedient servants: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) Also, it is authentically reported from the Prophet (peace be upon him) that he said, (Whoever vows to

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be obedient to Allah should remain obedient to Him...) (Related by Al-Bukhari.) Therefore, you have to consider all the means that may help you to wake up at that time to fulfill your vow and absolve yourself of responsibility.

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Fatwa no. 20199

Q: when our infant child was ill, my wife vowed that if he recovered she would take him to Makkah Al-Mukarramah to perform `Umrah with me (his father). She stipulated not to take any other member of the family. Is it permissible for me to take one of my elder sons to help me with driving, as our house is more than 400 kilometers away from Makkah. It should be mentioned that I have another wife that would like to accompany us, is it permissible to take her along? Would the vow be fulfilled if I take the child, his mother, and the whole family to `Umrah during Ramadan? This actually occurred last Ramadan 1418 A.H, and it was after the vow. Has the vow been fulfilled by this, or should I go another time with the wife who took the vow and the child only? Please answer my question in detail.

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May Allah bless you!

A: The woman must perform the `Umrah as was vowed if she is able to do this, for the Prophet (peace be upon him) stated, ﴾Whoever vows to obey Allah should obey Him.﴿ As for the condition she stipulated to accompany her husband alone without the rest of the family, it is to be disregarded. If she had performed the `Umrah during Ramadan with the intention of fulfilling her vow, this would have sufficed. However, it should be noted that such vows should be avoided, for the Prophet (peace be upon him) stated, ﴾Do not take vows, for a vow has no affect on the Divine Decree; it is only to extract from the miser.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 20388

Q 2: A woman made a vow to fast on the White Days (13th, 14th, and 15th of every Hijri month). However, sometimes she menstruates during these days. What should she do?

A: If the case is as mentioned, it is an act of obedience and the Prophet (peace be upon him) stated,

(Whoever vows to obey Allah, should obey Him and whoever vows to disobey Allah, should not disobey Him.) If she menstruates during the White Days, she must discontinue fasting and make up for the three days while in a state of purity. Fasting these days was made obligatory by her vow. Following the example of obligatory fasting during Ramadan, when there is a Shar`i cause preventing her from fasting, she should make up for the missed days. One example of this sort is the fasting required by one who offers Kaffarah (expiation).

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Fatwa no. 20438

Q: One year ago, I began to suffer evil whispers that drove me to supplicate against people unconsciously inside myself. These whispers troubled me a lot and later developed into words of Kufr (disbelief) if I uttered them. My condition got worse and unbearable, and therefore, I vainly tried to find the causes of such whispers. One day when I was reading in the Mus-haf (Arabic copy of the Qur'an), my eyes caught the Ayah (Qur'anic verse), which reads: ﴿And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."﴾

﴿Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.﴾ ﴿So He punished them by putting hypocrisy into their hearts﴾ Upon completing the Ayah, I thought that I had made a vow and did not fulfill it, and this was the reason behind these whispers. I tried hard to remember that vow to the extent that I doubted that all my acts of worship might be a vow. Finally, I decided to regularly observe performing all the voluntary acts, such as voluntary Salah (Prayer), Qiyam-ul-Layl (standing for optional Prayer at night), making Wudu' (ablution), giving Sadaqah (voluntary charity), like the obligatory acts. I did so for fear that I might have become a hypocrite - Allah forbid! I was under the impression that such whispers might result from unfulfilling a vow. I performed Hajj after which I got sick and suffered a severe fever that awakened me and was accompanied by such whispers. At this moment, I was sure that the whispers possessed me due to the lack of fulfilling a vow - and that is hypocrisy - and the severe fever was punishment from Allah for that. I remembered the punishment in the grave and felt that I would die of the severe fever. Having used cold water, the temperature decreased, my body cooled and the fever was reduced. Before being transferred to the hospital, i made a vow to say, "There is no god except Allah Alone. He has no partner. To Him belongs the dominion, and to Him belongs [all] praise. He gives life and causes death, and He is Able over everything." a supplication that

the Messenger (peace be upon him) said on the day of `Arafah. I vowed to say it one hundred times in the morning and one hundred times in the evening since sins of the person who does so will be forgiven even if they are like (as many as) the foam of the sea. Also, I made a vow to memorize the Qur'an since Hell does not touch a person who memorizes it. If I died, I would get the reward of these acts; otherwise, I would fulfill my vow. I hope to be saved from punishment in the grave and on the Day of Resurrection by doing so. Later, I got to know that I did not make a vow and the severe fever was not a result of an unfulfilled vow. Also, the Kufr-related whispers were cast by Satan. As I received treatment, the whispers began to disappear. Is my vow effective? Does it

require a Kaffarah (expiation), knowing that I made that vow in my full senses? Is it obligatory to fulfill it?

A: Your vow to memorize the Qur'an and remember Allah (Exalted be He) with the supplication mentioned above one hundred times in the morning and in the evening is a vow to obey Allah (Exalted be He). Thus, it must be fulfilled, because the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Allah praised his believing slaves who fulfill their vows. Allah (Glorified be He) says,

﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ A Muslim must be aware of the evil whispers and try to overlook them and seek refuge with Allah from the accursed Satan three times when they come to possess him. If the whisperings are blasphemous, a Muslim should say, "I believe in Allah and His Messenger," as the Prophet (peace be upon) ordered his Companions to do if they suffered such whispers. May Allah protect you from the evil whispers and make us and you steadfast on Al-Haqq (the Truth).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20632

Q: I was pregnant with twins, and I vowed that after safe delivery I would visit the Prophet's Mosque and stay there for ten days, and that I would be fasting during my stay in Madinah. Thanks to Allah, I have now recovered and I want to fulfill my vow. However, I am not able to go to Madinah except in Ramadan, after the mid term exams, as I am a teacher and my husband is an employee.

Is it permissible for me to go there in Ramadan taking into consideration that when I made the vow I did not specify a month, or should I go there other than in the month Ramadan as I will be fasting whether I am in Madinah or at home?

A: Fasting Ramadan is not sufficient if you intended by your vow to fast other than the obligatory fasting. If you did not specify the time, it is sufficient for you to fast Ramadan as the Prophet (peace be upon him) said, ("Actions are but by intention, and each person shall have that which he intended.") He also said, ("Whoever vows to obey Allah, should obey Him, and whoever vows to disobey Allah, should not disobey Him.") Related by Al-Bukhari in his Sahih (authentic) Book of Hadith.

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Fatwa no. 20695

Q: I am an engaged person who was one day sick, but then recovered, all praise be to Allah Alone. During my illness, my fiancée made a vow to observe Sawm (Fast) for three months if I recovered. Is there any Kaffarah (expiation) for such a vow? What is it? If there is no Kaffarah for this, is it permissible to divide the whole period of three months of Sawm to several small periods?

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A: It is Wajib (obligatory) on your betrothed to fulfill her vow for it is authentically reported that the Messenger of Allah (peace be upon him) said: (Whoever vows to obey Allah, has to obey Him.) If your fiancée specified certain months or intended to observe Sawm for the whole period on a successive basis, it is Wajib on her to do exactly as she vowed. Otherwise, it will be permissible for her to observe Sawm of ninety separate days whenever she is able to do so without being required to make any Kaffarah. Finally, we advise your fiancée not to make any vow in the future as the Prophet (peace be upon him) forbade people from making vows. He (peace be upon him) said: (It does not 'necessarily' bring good 'in the form of substantial, and tangible results', but it is the means whereby something is extracted from miserly persons.)

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Fatwa no. 20705

Q: I vowed to fast for ten days beginning from the moment when I receive news that I had passed my exams and received my Bachelor's degree. After the exams, I got the results and praise be to Allah I succeeded. Accordingly, I fasted on that day and the day after, but I was very exhausted on the second day. This was because on one hand it was summer,

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and also because I was affected by the failure of some of my friends. I was not even able to break my fast due to extreme fatigue, and therefore I refrained from fasting during that period. I did not know what to do, especially after I vowed to fast these days consecutively, i.e. by an oath which I broke. So please provide me with the answer about this, may Allah reward you.

A: You have to fulfill the vow you took, and fast these consecutive days. You must also offer a Kaffarah (expiation) of oath for failing to fast these days at the time you specified by clothing ten Masakeen (needy persons), or feeding them half a Sa` (1 Sa` = 2.172 kg) each, which is approximately equal to a kilo and a half, or freeing a believing bondsman.

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Fatwa no. 20718

Q: I used to give birth to girls only. i made a vow that if Allah grants me a boy, i will help him get married at the age of fifteen. However, i am not sure whether I said fifteen or seventeen. There is only a month and a half left until my son becomes fifteen years old.

I do not own anything, given that I am a housewife; I am neither educated nor employed; and my husband earns a very little salary. We are indebted, and my husband's salary is only 2,000 Riyals. My family consists of ten people, and only Allah knows our status. However, even if we can afford it, my husband refuses to let our son marry at that age. Please advise.

A: If you cannot fulfill your vow due to your financial insolvency when your son reaches the age of seventeen, as this is the maximum possible age, you have to pay Kaffarah (expiation) of an oath, and there is no blame on you. The Kaffarah is feeding ten needy people, a kilogram and a half of wheat or rice or the like each, clothing them, or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days to expiate for the vow.

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Fatwa no. 20725

Q: Every time I used to give birth to a baby boy, he would die. When I once gave birth to a baby boy, I vowed that if he lived, I would offer a yearly sacrifice on the 27th of Rajab, which is what people call Rajabiyah. I then fulfilled the vow for years until I knew that this sacrifice is a Bid'ah (innovation in religion). Now, I fear that my choice of this day may be sinful. Is it permissible for me to fulfill my vow on this day specifically or should I change it or there is nothing wrong with this? Please, advise. May Allah reward you!

A: You must slaughter the animal and offer its meat to the poor and the needy each year as you vowed, out of gratitude to Allah (Exalted be He), but on any day other than the one you specified, i.e., the twenty-seventh of Rajab.

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Third question of Fatwa no. 20799

Q 3: i made a vow to spend a certain sum of money to help patients, but i changed my mind and paid the same amount for digging a grave. is my vow regarded as being fulfilled, or do i still have to do something else?

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A: It is Wajib (obligatory) on you to hasten to spend the sum in question on helping patients as you initially intended when making your vow. In other words, it is impermissible to pay this sum of money for any purpose other than what you initially intended.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20862

Q: A long time ago, when I was ill, I made a vow that if I recovered, I would give the surplus of my salary as a Sadaqah (voluntary charity). For instance, if my salary is 5,500 Riyals, I will give 500 Riyals as a Sadaqah; if my salary is 7,700 Riyals, I will give 700 Riyals as a Sadaqah. Until now, I have not fulfilled my vow due to financial insolvency. I made this vow verbally and I wrote it also in a paper. I intend to fulfill it at the nearest possible chance. What should I do now? I have a piece of land whose price is declining nowadays, but I am optimistic about the increase in its price, as there is a road that is going to be paved near it. What should I do? Should I sell it, or wait until its price rises? is it permissible to delay fulfilling a vow

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according to one's personal circumstances?

A: You should fulfill the mentioned vow, as it is one of obedience. The Prophet (peace be upon him) said, ﴾A person who vows to obey Allah should do so.﴿ As a period of time has passed and you have not fulfilled your vow yet, you have to calculate the total sum of money and pay it at once or in installments, according to your ability, as it is a debt on you.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20990

Q: a barren woman made a vow that if she were to become pregnant, she would fast Mondays and Thursdays during her pregnancy. Yet, when she became pregnant and gave birth, she did not fast. What should she do?

A: If the woman was able to fast but did not fast, she has to make up for the missed fasts she vowed. The Mondays and Thursdays of her period of pregnancy should be counted and she has to make up for this count. Along with this, she must offer Kaffarah (expiation) for an unfulfilled oath because of her delaying the fasting she specified when making the vow.

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The Kaffarah is feeding ten needy people, giving each one of them one and a half kilos of the usual local staple, such as rice, wheat, etc., clothing them, or freeing a believing bondsman. If these options are not affordable, she is to fast for three days. We advise her not to make vows in the future lest she should obligate herself to do something which she cannot afford and thus expose herself to a sin. The Prophet (peace be upon him) discouraged making vows and stated, ﴾Vows have nothing to do with bringing good. They are just means to get something from miserly people.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21114

Q: i made a vow to go to Jihad (fighting/striving in the Cause of Allah) if Allah helps me with a problem that i was facing and later this problem was solved, Praise be to Allah. I intended that if I was unable to go to Jihad, I would go on foot from Tabuk to Makkah Al-Mukarramah and offer Salah in the Sacred Masjid (mosque) in Makkah in thankfulness to Allah (may he be Exalted). It should be noted that I cannot fulfill Jihad in the present time because of my work circumstances. May Allah's Peace and Blessings be upon our

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Prophet Muhammad, his family and Companions!

A: Since this man cannot go to Jihad as he mentioned, he has to opt for the second alternative he mentioned, namely, walking to Makkah and performing `Umrah (lesser pilgrimage). The Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him.) He does not have to go to Makkah on foot, he may ride a vehicle. It was narrated on the authority of `Ikrimah from `Uqbah ibn `Amir Al-Juhany who said that his sister made a vow to walk to Ka`bah then Allah's Messenger (peace be upon him) said, (Allah gets no good from her walking. She should ride and offer a she-camel as a Hady (sacrifice).) Related by Ahmad and Abu Dawud.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21118

Q: while suffering a severe illness, I vowed to visit Makkah and perform Salah (Prayer) in Al-Masjid Al-Haram for a month. Thanks to Allah, I have now recovered. Is it then permissible for me to spend the thirty days there intermittently, i.e. to go for ten consecutive days, then for another ten, and after a while another ten? Indeed, I cannot stay there for the whole thirty days together, because my children are young and unable to take me there, and I cannot go there on my own.

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Should I perform Sawm (Fast), or feed poor people instead of going to Makkah for a whole month, or delay fulfilling my vow until my children grow older and I can go with them? Is it permissible for me to delay fulfilling the vow or must I hasten to do so? I really fear dying without spending this month in Makkah.

A: If you intended to spend a consecutive month, you have to do so by staying in Makkah for thirty consecutive days. However, if you did not intend these days to be consecutive, there is no harm in going to Makkah on an intermittent basis. As for delaying to fulfill your vow, you are not to blame for this unless you had intended to do it all at once. If this is the case, you must offer an oath expiation along with fulfilling the vow in the manner mentioned.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21252

Q 1: One of my daughters was suffering from a disease, and I vowed that if Allah (Exalted be He) granted her recovery and she could walk, I would sacrifice a cow in the cause of Allah (Exalted be He). All praise be to Allah Alone, He (Glorified and Exalted be He) granted my daughter recovery and she was able to walk. Please answer the following questions:

Since I am a poor woman, is it permissible that my relatives help me and contribute towards the fulfillment of my vow?

A: If you are poor, it would be permissible for your relatives to contribute towards the fulfillment of your vow. Accordingly, you are not exempted from fulfilling the vow.

Q 2: Is it permissible for me to slaughter a number of sheep that equals one cow as the people of my village do not eat the meat of cows?

A: It is permissible that you slaughter seven sheep instead of one cow.

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Bakr ibn `Abdullah Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21403

Q: my wife was pregnant and I vowed to pay five hundred SR to anyone who brought me the good news that she had given birth to a boy. Thanks to Allah, my wife gave birth and a nurse gave me the news that it was a boy. At the time, I did not have the entire amount I vowed to give. Days and months passed, and my son is almost twelve years old now. Until this moment, I have not fulfilled my vow. I do not have any information about this nurse, or where she lives because it has been so long.

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I feel worried about this matter and fear the wrath of Allah, especially now that my son is weak and suffering from disease. Sometimes I think that his illness is a result of my breaking my vow. Kindly give me the legal Fatwa in this regard.

A: You have to look for the nurse who brought you the glad tidings of having a boy and give her the money you vowed. If you cannot reach her, you can give the money in charity on her behalf and fulfill your duty towards that vow. May Allah guide us all to what is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21490

Q 2: When we were in the desert, we bought a four-month pregnant she-camel. We used to tire it very much. I thus vowed to slaughter a sheep if it gave birth without miscarriage. What is the ruling on this?

A: You have to slaughter a sheep and give its meat as Sadaqah (voluntary charity) if the condition upon which the vow is stipulated takes place. The Prophet (peace be upon him) said, (A person who vows to obey Allah should do so.)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21514

Q: When I got married to my cousin, she told me about a vow she had made before we married. In the last year of her studies at the Institute for Female Teachers, she took an oath by Allah that if she were to graduate that year from the Institute and work as a teacher, she would build a Masjid (mosque) in front of her house. Thanks to Allah, she graduated and worked as a teacher for three years but she did not build the Masjid. She is unable to do so because she has no income other than her monthly salary and the pension of her late father which is used to help her brothers who are students in preparatory and secondary schools. She is confused and does not know what to do. Is this act considered a vow or an oath? In either case, what should she do? It is noteworthy that she is unable to fulfill what she intended to do. Must she fast for three days along with feeding ten poor persons? Or would the fasting alone be sufficient?

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Please inform us of the solution for this dilemma.

A: She must fulfill the vow by building the Masjid, if she can afford it or wait until she is able to do so. If the fulfillment of the vow is impossible, she has to offer Kaffarah (expiation) for an unfulfilled oath by feeding ten needy people, clothing them, or freeing a believing bondsman. If she cannot afford this, she has to fast for three days.

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First question of Fatwa no. 21671

Q 1: i made a vow and i do not know how to fulfill it. The following are the details:

In 1987-1988 I made a vow that if I finished the construction of a bathhouse, I would pay one third of its revenue in Sadaqah (voluntary charity) as long as I live. The bathhouse was built but I discovered with the passage of time that its revenue does not suffice the cost of living of two people bearing in mind that at that time I was a married man with three children. It may be worth mentioning that until now the revenue of my bathhouse is very low compared to the standard of living in Algeria.

My question is: Is it Wajib (obligatory) on me to fulfill the vow mentioned above, even though if I do so

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my income will not suffice me? How can I conclusively end the problem of this vow? I said in my vow: "I will give one third of the revenue of the bathhouse in Sadaqah regardless of how low it might be." However, I was at that time sure that the bathhouse would have good revenue.

O shaykh, the revenue of the concerned bathhouse is very low; it is below the Nisab (the minimum amount on which Zakah is due). Only because I have other sources of income I am not in a state of severe poverty.

A: It is Wajib on you to fulfill your vow. This is because it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, the Prophet (peace be upon him) said: (Whoever makes a vow to obey Allah, has to obey Him.) However, if you are unable to fulfill your vow, it will be Wajib on you to make a Kaffarah (expiation) for your oath. Note that bathhouses are only permissible to be used when they do not involve any Haram (prohibited) practices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 8581

Q: I was afflicted with a disease and was bedridden for two years during which I could not stand on my feet. i made a vow to fast ten days of every month if i recovered. After Allah blessed me with recovery, I fasted for only five months. I live in

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the desert where there are no air-conditioners. I also menstruate and make up for the days of fasting I miss. Now I cannot continue fasting because of the hot weather in our land due to its intense heat. I need your Eminence to answer my question. May Allah reward you with the best!

A: If the reality is as mentioned about your vow, you have to fulfill it because it is about offering an act of worship in obedience to Allah (Glorified be He) and in thankfulness to Him for blessing you with recovery. The Prophet (peace be upon him) said, (Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.) We pray to Allah to grant you help and success. However, you should not make a vow again in future; because the Prophet (peace be upon him) forbade vowing and said, (It does not (necessarily) bring good (in the form of substantial, and tangible results), but it is the means whereby something is extracted from the miserly people.)

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5262

Q: I have an elderly mother, and around two years ago I became ill. She beseeched Allah that were He to grant me recovery,

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she would fast every Monday and Thursday. Now when I see how weak and thin she has become, I argue with her to abandon the Sawm (fast), and I will feed a needy person every Monday and Thursday on her behalf. I am also willing to fast on her behalf every Monday and Thursday if this is permissible. Please advise me which of these options is permissible.

A: If the case is as mentioned, that her fasting on Mondays and Thursdays every week to fulfill her vow is difficult and causes her severe hardship, it suffices that she expiates for her vow by offering a Kaffarah (expiation) of oath, for Allah (Exalted be He) stated: ﴾Allâh burdens not a person beyond his scope.﴿ And: ﴾and has not laid upon you in religion any hardship﴿ In addition to His Statement: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ And the statement of the Prophet (peace be upon him) ﴾ the expiation of a vow is the same as that of an oath, whoever takes a vow without identifying it, its Kaffarah (expiation) is the same as that of an oath, and whoever takes a vow and is unable to fulfill it, its Kaffarah is the same as that of an oath﴿ Related by Abu Dawud and Ibn Majah.

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Fatwa no. 11337

Q: When I was around one year old, I was severely ill and almost died. My mother was afraid, as I was their only child. My parents had had children before me and others after me, but when they reached the ages of two or three years, they became sick and died. I am the only one left for them. When I became ill, my mother feared that I may die like the other children, so she raised her hands to the sky and kept saying, "O, Allah, if you cause my child to recover, I will slaughter a sheep every year for the sake of Allah". She actually did so, and thanks to Allah I am now married. Should I continue the vow each year? If I stop fulfilling the vow, am I a sinner? I ask this, because it was my mother who uttered the vow while I was still a child. Is it permissible to slaughter any other sacrifice other than a sheep? If my mother dies, does it become incumbent upon me to continue fulfilling her vow? Kindly, give us the legal Fatwa in this regard. May Allah guide you to success.

A: Your mother has to fulfill her vow, as it was authentically narrated that the Prophet (peace be upon him) stated:

("He who vows to obey Allah, should obey Him.") However, if your mother cannot fulfill her vow, she must offer Kaffarah (expiation) by feeding ten poor people, clothing them, or emancipating a believing bondsman. If she is unable to do this, she should fast for three days. As for you, there is nothing on your part, whether your mother is still alive, or after her death.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20854

Q: I gave birth to a boy thirty eight years ago, but he became ill. I sought medical assistance, but it was of no use, so I left him to Allah's Will. I supplicated to Allah and made a vow that if my son recovers, I will observe Sawm (fasting) on three days of every year. My son recovered, praise be to Allah, and I continued to observe Sawm for fifteen years. However, I stopped observing Sawm for many reasons, including having many children, becoming old in age and illness. Given that my son is now thirty five years old, please advise.

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A: You have to fulfill your vow as long as you are able to do, according to the saying of the Prophet (peace be upon him), ﴾A person who vows to obey Allah should do so.﴿ If you are unable to fulfill your vow due to chronic illness or aging, you have to pay a Kaffarah (expiation), which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you have to observe Sawm for three days.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21096

Q: I am an 80 year old female citizen. Fifteen years ago, when my son was ill, I vowed to fast three days every year if he was cured. This vow was not restricted to a specific date and I continued fulfilling it since my son was three years old until he reached fifteen. Due to my age I am not able to continue, so do I have to pay a certain Fidyah (ransom) since I am old now and not able to continue fulfilling my vow? What should I do?

A: If this woman is unable to fulfill the mentioned vow, she must offer a Kaffarah (expiation) of a broken oath instead. This is by feeding ten needy persons half a Sa` (1 Sa` = 2.172 kg) for each, which equals one and a half kg, or clothing them with one garment each, or freeing a believing bondsman. If she is not able to do so, she must fast for three days.

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The first question of Fatwa no. 2829

Q 1: If a person offers food for the poor in fulfillment of his vow, is it permissible for him to eat from that food?

A: The basic ruling is that if the thing that is offered in fulfillment of a vow is permissible, it will be a must to spend it on the channels specified by the person who made the vow. If he did not specify a channel, it should be considered as Sadaqah (voluntary charity) that is to be spent on the poor and needy. As for the ruling on eating from the food offered in fulfillment of a vow, it depends on the custom followed in the country of the person who makes the vow. If the custom accepts that a person who offers food in fulfillment of a vow eats from it, it will be permissible for him to eat from the food. Also, it will be permissible for the person who offers food in fulfillment of a vow to eat from it, if he intends to eat from it when making the vow. Both the custom and intention make it permissible for the person to eat from the food he offers in fulfillment of a vow,

but the food he eats is not considered part of the food offered in fulfillment of the vow. The Committee has issued a Fatwa on this, which reads as follows:

Whatever is offered in fulfillment of a vow of obedience should be spent on the channel specified by the person who made the vow, within the limits of the sanctified Shari`ah (Islamic law). If he intends to offer the food for the poor, it will not be permissible for him to eat from it; and if he intends to offer it for his family or friends, it will be permissible for him to eat from it because he is considered one of them. The Prophet (peace be upon him) said: (Actions depend upon intentions, and every person shall only have that which he intended.) The same applies if the person stipulates this in the vow or it is the custom followed in his country.

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Second question of Fatwa no. 16417

Q 2: i made a vow to give the value of my month's salary in Sadaqah (voluntary charity) if Allah (Exalted be He) would grant me such and such. I then gave my needy siblings out of the vow money; did I fulfill my vow by doing that?

A: If you intended to give Sadaqah to poor people in general and you did not specify any definite persons,

your needy siblings are more deserving to receive from it, so what you have done is permissible. Conversely, if you specified particular persons or intended them to receive the money of this Sadaqah; giving it to other than them is impermissible and you would have to give to the persons for whom Sadaqah was initially assigned; by giving them a sum that is equal to what you have given to your siblings.

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The third question of Fatwa no. 19781

Q 3: what is the ruling on making a vow for the sake of Allah? Is it permissible for the person offering a vow to slaughter a sacrifice to eat from it? Is it permissible to give the value of the matter vowed, of `Aqiqah (a sacrifice for a newborn) or a walimah (wedding dinner) in money instead?

A: The basic rule states that a maker of a vow should not eat from it unless he stipulates or intends to eat from it, in which case it is permitted for him to eat as he specified or intended. Furthermore, it is not permitted to pay money as a substitute for what he stipulated to do if his vow was fulfilled, unless what he vowed was to pay money in charity so as to draw near to Allah, in which case it is permissible as a substitute for what he vowed. On the other hand, if the person vowed to pay all his money, he is only obligated to pay one-third of it. Likewise, it is not permissible to give money instead of holding `Aqiqah or Walimah, as it is an act of Sunnah to slaughter two sheep if the newborn is a boy and one if a girl.

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The same applies to Walimah, a recommended act for a person who marries to slaughter a sheep. It is authentically narrated that the Prophet (peace be upon him) said to `Abdul Rahman ibn `Awf after his marriage: (Hold a Walimah (wedding banquet) even by slaughtering one ewe.) This is the traditional practice of Sunnah. As for paying the value of these matters in money, it is in disagreement with the Sunnah and there is no legal evidence to support it, as neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did this. A Muslim should only adhere strictly to the reliable accounts of the Qur'an and the Sunnah of the Prophet (peace be upon him).

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The sixth question of Fatwa no. 655

Q 6: a person vowed to slaughter a sacrificial animal for the Sake of allah, if his son returned safely from a certain dangerous place. Praise be to allah, the son returned safely. There is a poor family and orphans that live near them, is it permissible to give those orphans the value of the sacrifice in cash in Saudi Riyals, or any other currency?

A 6: You should slaughter the sacrificial animal in order to fulfill your vow, carry out your intention and thank Allah for the safe return of your son. The sacrificial animal should

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at least be of average value, of the type you intended or according the `Urf (custom) in similar cases. It is not permissible to pay its value to the poor, or to orphans as long as it is possible to fulfill the original vow.

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The first question of Fatwa no. 3426

Q 1: A girl whose mother died vowed to slaughter a sheep for Allah every month from her salary, which she receives as a teacher. She now faces difficulties in buying the sheep, slaughtering and distributing it. Is it permissible for her to pay the value of the sheep in cash instead of buying it, considering that she made a specific vow which is to distribute its meat? Is it permissible to replace this with paying its value?

A: There is no difficulty in slaughtering sheep, and she should continue to slaughter it and distribute its meat among the poor. Moreover, it is not acceptable for her to pay for its value, as the Prophet (peace be upon him) said: ﴾Whoever vows to obey Allah, should remain obedient to Him; and whoever vows to disobey Allah, should not disobey Him﴿ .

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The first question of Fatwa no. 10611

Q 1: I vowed that if Allah destined my first born child to be a boy, I would slaughter two sheep for the poor. Allah has blessed me with a boy who is now seven years old, but I have not yet slaughtered anything. I could not afford it in the past, and I did not find poor people to give them the meat. Now I am determined to fulfill this vow and get closer to Allah. I want to give this sacrifice to the Afghani Mujahidin (those striving in the Cause of Allah), but I do not know how to deliver it to them. Could I give them the money value of the two sheep? And am I to blame for this delay?

A 1: You must fulfill your vow and slaughter the two sacrificial animals for the poor, if you are able, as the Prophet (peace be upon him) said, ("He who vows to obey Allah, should obey Him.") It is not sufficient to send the value of the two sacrificial animals to the Mujahidin.

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Fatwa no. 15125

Q: i vowed to give a certain sum of money as Sadaqah, but i wonder if it would be better to spend it on poor relatives, or on constructing a Masjid (mosque) or a school. Which would be best in the Sight of Allah?

A: You should spend what you vowed in various forms of charity such as on the poor, building Masjids, schools or on the Mujahidin (those striving in the Cause of Allah). If there are poor people in your family other than your parents and children, it is suitable to spend it on them; thereby, it would be both charity and maintaining the ties of kinship.

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Rulership and Al-Siyasah Al-Shar`iyyah

Second question of Fatwa no. 17627

Q 2: what are the rights and duties of a ruler?

A: It is the right of the legal Muslim ruler that people obey him to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in their adversity, prosperity, pleasure and displeasure even when he is given (rather undue) preference over them. Moreover, it is also his right to be provided with necessary advice and to support and help him to do all that which is beneficial.

Proof of the foregoing is a Hadith which is narrated in the Two Sahih 'authentic' Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾It is obligatory upon Muslims that they should listen 'to the ruler appointed over them' and obey him whether they like it or not, except if they are ordered to commit a sin.﴿ Moreover, on the authority of Anas (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾You have to listen to your ruler and obey him even if he was an Ethiopian (black) slave whose head looks like a raisin.﴿

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(Related by Al-Bukhari). Furthermore, on the authority of Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾It is obligatory on you to listen to and obey 'the appointed authority' in your adversity and prosperity, in pleasure and displeasure, and even when another person is given 'rather undue' preference over you.﴿ (Related by Muslim).

The meaning of the saying of the Prophet (peace be upon him): ﴾or when someone is given undue preference over you﴿ is that rulers have to be obeyed even if they keep worldly pleasures for themselves and do not give you your due rights.

On the other hand, it is narrated on the authority of Abu Ruqayyah Tamim ibn Aws Al-Dary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾'Din 'religion' is based on advising one another.', he repeated it three times. Upon this we said: 'For whom?' He replied: 'For Allah, His Book, His Messenger and for Muslim rulers and the public.'﴿ (Related by Muslim).

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Regarding the duties of rulers, they are to rule according to Shari`ah (Islamic law) and to be sincere to their people. It is narrated in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾All of you are guardians and are responsible for your charges, the Imam (i.e. ruler) is the guardian of his charges and is responsible for them, and the man is the

guardian of his family and is responsible for them, and the woman is the guardian of her husband's house and is responsible for it, and the servant is the guardian of his master's belongings and is responsible for them, and all of you are guardians and responsible for your charges.﴿

It is worth mentioning that rebelling against the legal Islamic ruler is Haram (prohibited) even if the latter is Fasiq (someone flagrantly violating Islamic law) so long as he is not in a clear state of Kufr (disbelief). Proof for this is a Hadith which is narrated on the authority of Ibn `Umar (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾Whoever withdraws their hand from obedience 'to the Muslim ruler' will find no argument 'in their defense' when they stand before Allah on the Day of Judgment, and one who dies without having bound themselves by an oath of allegiance 'to a Muslim ruler' will die the death of one belonging to the days of Jahiliyyah 'pre-Islamic time of ignorance'.﴿ (Related by Muslim). It is also related by him: ﴾Whoever dies having discarded their association with the main body of the 'Muslim' community, dies the death of one belonging to the Days of Jahiliyyah.﴿

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The meaning of: ﴾Whoever withdraws their hand from obedience 'to the Muslim ruler'﴿ refers to whoever draws back from obeying the ruler and submitting to him to do things which are not tantamount to sins.

The meaning of: ﴾dies the death of one belonging to the Days of Jahiliyyah.﴿ refers to the one who dies in the state of deviation as the people of Jahiliyyah did for they did not use to bind themselves by allegiance to any ruler. Finally, on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ﴾Whoever disapproves of something done by their ruler will have to be patient, for whoever disobeys the ruler even a little 'i.e. a span' will die as those who died in Jahiliyyah, 'i.e. as rebellious sinners'.﴿ (Agreed upon by Al-Bukhari and Muslim).

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The fifth question of Fatwa no. 15631

Q 5: What is meant by Al-Siyasah Al-Shar`iyyah (Shari`ah-based policy)?

A: Al-Siyasah Al-Shar`iyyah is that policy which is based on the Qur'an and Sunnah by the ruler applying justice and the ruled giving their loyalty and obedience. It is explained by the Saying of Allah (Exalted be He): ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice﴿ until His Saying: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 9880

Q 9: what is your view on those who say that there are no politics in Islam and no Islam in politics?

A: The Shari`ah (Islamic law) has prescribed the correct policies between Muslim countries and other countries in times of peace and war. It has also prescribed the correct and successful

policies that Muslim rulers must adopt when dealing with or governing Muslims all over the Islamic Ummah (nation) with respect to their spiritual and worldly life.

As for evil politics that are based on corruption, delusion, lies, violating covenants, deceit and breaking promises, this was not prescribed by Shari`ah, and whoever looks into the texts of The Book, the Prophetic Sunnah and the biography of the Prophet (peace be upon him) will find that they are abundant in truthful and just policies observed with allies and enemies.

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The second question of Fatwa no. 18188

Q 2: is it legally permissible to appoint a person to lead a group while they are residents? It is well-known that when three people set out on a journey, it is recommended to appoint one of them to lead. Is it permissible to appoint a leader, ruler, or the like to run the affairs of a group of people living in their countries?

A: It is authentically reported from Abu Sa`id and Abu Hurayrah (may Allah be pleased with both of them) that the Prophet (peace be upon him) stated, (If three people set out on a journey,

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let them appoint one of them in charge.) (Related by Abu Dawud through a reliable Sanad (chain of narrators)).

It is evident that the Hadith is applied to the case of travel. As for those who are at home in their countries, the leadership is for the official ruler.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 610

Q: What is the ruling on women acting as leaders of pilgrims' groups?

A: It is impermissible for women to act as leaders of pilgrims' groups for the generality of the Hadith in which the Prophet (peace be upon him) said: (Never will succeed such a people who place a woman in charge of their affairs.) Moreover, the Prophet (peace be upon him) did not assign any woman to be a ruler of a country or a leader of a pilgrims' group. The Prophet's practice that women were not assigned as rulers of countries or leaders of pilgrims' groups, was followed by the Rightly-Guided Caliphs and the people of the first three centuries that the Prophet (peace be upon him) witnessed for their goodness. Had it been permissible to assign women as such, this would have not been abandoned for those long periods. Consequently, the prohibition of assigning women as rulers of countries or leaders of pilgrims' groups is established by the practical Ijma` (consensus of scholars) of all these centuries. Furthermore, leaders of pilgrims' groups need to

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intermix with pilgrims to solve their problems, manage their affairs, represent them in meetings with leaders of other pilgrims' groups and so on. The foregoing involve dangers that violate the veneration of women which they should not to be subjected to. Moreover, women are lacking in reason and in religion as the Prophet (peace be upon him) witnessed and thus, such a task should not be assigned to them as it requires deep insight and good management especially when travel is involved. On the other hand, being leaders of pilgrims' groups requires women to travel and meet with non-Mahram (not a spouse or an unmarriageable relative) men. A woman's Mahram (spouse or unmarriageable relative) may not be available to accompany her in travels or in meetings attended by non-Mahram men and both of the two possibilities are impermissible.

Consequently, the Committee is of the view that it is Islamically impermissible for women to act as a leader of a group of pilgrims. Leadership does not conform to women's nature or capabilities that Allah (Exalted be He) has bestowed upon them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3105

Q 1: is it permissible for a Muslim to vote in municipal elections for a communist or someone who mocks religion and is loyal to

nationality, not religion?

A: It is impermissible for a Muslim to elect a communist, a person who mocks religion or one whose loyalty is to nationality, not religion, to represent them in municipal councils. Electing them means that they have agreed to them as representatives, and helped them take a position they might use to spread corruption and appoint someone who shares the same corrupted ideology. They might also use this position in doing harm to those who disagree with them and deprive them of their rights by force of their position and mutual interests between them and their colleagues in other municipalities. This also encourages them with their false creeds and makes them do what they like.

Q 2: is it permissible for a Muslim to become acquainted with communists and support them? What is the ruling on a person who does so?

A: It is impermissible for a Muslim to become acquainted with those who adopt false creeds, such as communists, Nasiriyyah, Druze, Qadyaniyyah and other corrupted sects, for other than a Shar`y (Islamically lawful) interest, lest they are affected by their false creeds and corrupted morals, or at the very least they may become notorious, according to the saying of the Prophet (peace be upon him), ﴾The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows. As for the owner of musk, you would either buy from him; he would offer you free of charge; or you would smell its pleasant odor. As for the one who blows the bellows, he would either burn your clothes,

or you shall have to smell its repugnant smell.﴿ Narrated by Al-Bukhari and Muslim. It is also impermissible to support them in their falsehood, as it entails cooperation in sin and transgression. Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ If a person mixes with them or helps them in falsehood, they have done wrong and injustice as much as they have helped them. They should advise them and guide them to the truth if they deserve it; otherwise, they should avoid them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 4029

Q 5: Is it permissible to vote or nominate for elections, given the fact that our country is not ruled by the law revealed by Allah?

A: It is not permissible for a Muslim to nominate himself hoping to be a part of a system disagreeing with the Islamic revealed law. Similarly, it is not permissible for a Muslim to vote for anyone who will work in that government

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unless the one who nominates himself or those who vote for him hope that their participation may enable them to change the system to act upon Shari`ah and are using this as a means to overcome the system of government. Moreover, a person who nominates himself should not accept any position after being elected except if it is in conformity with the Islamic Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 5651

Q 9: Is it permissible to establish Islamic parties in secular states where they are officially subject to secular laws, but their objective is to practice Da`wah secretly?

A: It is prescribed for Muslims who live in non-Islamic states to unite, cooperate, and work together, whether in the name of Islamic parties or Islamic societies, for it is cooperating in righteousness and piety.

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The ninth question of Fatwa no. 7607

Q 9: is it permissible for a person to disobey his employer who is considered Kafir (disbeliever) because he does not perform Salah (prayer)? Is it obligatory on him to obey his employer even if he is a Kafir? If the employee cannot advise him, what should he do? Please, advise.

A: Abandonment of Salah out of denying its obligation is an act of Kufr (disbelief) according to the Ijma` (consensus) of scholars. Similarly, the abandonment of Salah due to laziness and carelessness is also an act of Kufr according to the preponderant opinion of scholars. Whoever knows that a Muslim does not perform Salah, must enjoin good on him to perform Salah according to his own capacity. If his employer does not perform prayer, he is not permitted to obey him in disobedience to Allah; rather, he should be obeyed in what is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18858

Q: There is an authority which hires a number of Du`ah (callers to Islam) in the field of Da`wah (call to Allah). This authority requests from them (the Du`ah) a monthly report on their Da`wah related activities such as lessons, seminars and lectures to be submitted to the endowment owner. However, some Du`ah are annoyed by this report as they see that it badly affects their sincerity towards Allah, and is near hypocrisy.

The question now is: Is this report permissible? I mean requesting for reports on the Da`wah-related activities, does this really badly affect sincerity towards Allah or not?

A: The request of the authority responsible from the Da`wah related activities to submit monthly reports to the endowment owner does not negatively affect sincerity towards Allah, and is not a form of hypocrisy as long as the Da`y intends by this to clear himself and inform the endowment owners of what he really does. This assures the endowment administrator that the funds spent on the Du`ah are paid appropriately.

This could even be a requirement for work, if it encourages greater productivity, appreciation for the achievers, and a motivation for competition and hard work.

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The third question of Fatwa no. 19591

Q 3: Is it Haram (prohibited) to dismiss an employee or deduct from their salary in order to discipline them?

A: it is not permissible to dismiss or deduct from the Salary of the employees except according to the regulations set by the state.

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The second question of Fatwa no. 2894

Q 2: I am training at aramco, and as you know a person who is trained there spends most of his time in a full shift as a regular worker. On my part, I do spend the entire shift there, but is my salary Halal (lawful), given that I avail them nothing during my training period? Moreover, I may leave the company after finishing training.

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A: If the course of study that you specialize in is lawful, such as the study of permissible industries and language learning that you may need in your career and you spend a full working day there - as said - then your salary is Halal, because you are doing what must be done in terms of your job. The company, Aramco, also gets benefits from training and preparing you to be qualified for work when necessary. Not only the said company benefits from you and the study of your peers, rather the whole Ummah (nation) does in terms of increasing the degree of awareness and culture of the entire community. The benefit is not merely financial.

As for your leaving the company after finishing the training course, it is permissible for you unless the company stipulates that you work there in return for the training given, the fees spent, and the monthly salary granted. In this case, you have to work there in a lawful job according to the conditions stated in the contract.

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Fatwa no. 17815

Q: I receive a monthly stipend of (600) riyals from the school where I study. One of the conditions of receiving this assistance is that students live at least 15 kilometers away from the school. I used to receive this stipend when I lived more than 15 kilometers away, and Allah knows best. Now, I live 3 kilometers away from the school but I need this money badly to cover my needs. I go to school by car, so is it permissible to accept the monthly stipend?

A: If you do not meet the requirements qualifying you to receive this stipend, it is impermissible to accept it. The Prophet Muhammad (peace be upon him) stated: ﴿ Muslims should fulfill the conditions. ﴾ Such deception is not permissible. May Allah grant us all success!

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Fatwa no. 7838

Q: I am a public servant who is assigned to work overtime beyond the regular working hours. However, on some days I do not go to my place of work and I still receive the overtime payment.

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What is the ruling on this? When there is no need for me to attend some days, must I go to work? It should be noted that the overtime payment is the same as that of a regular day.

A: You must go to work even if there are no tasks assigned to you, or else you may request a day off.

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The second question of Fatwa no. 16338

Q 2: We worked overtime during our `Eid vacation with some colleagues and workers, and we received little compensation, especially the workers. As a result, nobody wants to work during `Eid vacations due to this minimal pay. We discussed the issue with the general manager who asked us to increase the working hours recorded to twenty hours, so that the workers who complain would be satisfied with the pay. It should be noted that we did not work for the whole twenty hours. Is it permissible for us to take the money given for the hours that we did not actually work?

A: it is not permissible for you to take money except the amount corresponding to your actual work. If the salary is small and does not equal the actual work being done,

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you may discuss the matter with the responsible officials to change the system, or else you may leave that job. However, it is not permissible to resort to that sort of trickery.

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The second question of Fatwa no. 19373

Q: i am an employee in a governmental department. My boss has given me permission not to come to work except on the day when salaries are paid. In return, he deducts 1500 SR from my salary. I do not know whether the department knows about this or not. Are we committing a sin or not?

A: It is unlawful for you to take your salary unless you perform the duties of your job. Likewise, it is not permissible for your boss to give you permission not to come to work in return for part of your salary, as this is an act of treachery and collaboration in sin and transgression.

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Fatwa no. 14364

Q: an employee deducted from his salary the number of days of absence from work. He was embarrassed to return this sum of money back to his employer. Should he pay it to Bayt-ul-Mal (Muslim treasury), or give it to the fighters in the cause of allah or others?

A: If the employee was not given absence permission, he should return the salary of his days of absence to the place where he works. If this is impossible or entails great harm, he may give it as a Sadaqah (voluntary charity) to the poor.

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Second question of Fatwa no. 19637

Q 12: What is the ruling on official full time employees who leave their work place to buy and sell during working hours without permission?

A: it is impermissible for employees to leave their work place during working hours to buy and sell whether they are permitted by their supervisors or not. This is because doing so involves disobeying rulers who ban this practice. Moreover, leaving their work places leads these employees to neglect the work that they have been entrusted with, and this results in failing to fulfill Muslims' rights

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and mismanaging their affairs, while it is narrated by Abu Ya`la and Al-`Askary in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of `Aishah that the Prophet (peace be upon him) said: ﴾Allah loves that when a person engages in some work, they perform it with proficiency.﴿ (Both Al-Bayhaqy and Al-Tabarany related another Hadith to the same effect).

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The first question of Fatwa no. 10747

Q 1: i work as an imam (the one who leads congregational Prayer) and Mu'adhin (caller to Prayer) in the Awqaf Department. My salary does not meet my family's essential needs. is it permissible to search for an additional job that does not conflict with my main job? Please, advise. May Allah reward you!

A: There is nothing wrong in doing so as long as the second job does not conflict with your main job.

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The second question of Fatwa no. 17314

Q 2: I am the Imam (the one who leads congregational Prayer) in a Masjid (mosque) in our village, and I earn a salary in return for this. When I finished my secondary school, I moved to the capital to continue my studies. I took permission of those responsible for the Masjid, and they gave me permission. Is it permissible for me to continue receiving my salary? If not, what should I do, given that I do not want to lose my job after I finish my studies?

A: If you moved from the village to a far away place that does not enable you to hold the position of the Masjid Imam, it is impermissible for you to take a salary while you do not perform the job.

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Fatwa no. 19865

Q: We are the Imams (the one who leads congregational Prayer) and Mu'adhins (caller to Prayer) of the Masjids (mosques) of Tihamah Qahtan. We live far from the Masjids which we are in charge of. Due to the ruggedness of the land and the far distance between our houses and the Masjids, we cannot perform our duties. If we leave the Masjids, nobody will take care of them. We would like to ask about the salaries we get while we do not attend every congregational Prayer in the Masjids. Do we thus commit a sin? We appreciate your advice!

A: it is not permissible for a person who is in charge of calling the Adhan (call to Prayer), leading people in prayer, or such duties of the Masjids, or any other type of work, to get his salary without performing the work duties, otherwise the salary they receive becomes unlawful for them and hence they must quit their posts for other people to properly assume them.

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Fatwa no. 18797

Q: My father (may Allah forgive him) died on 26/3/1417 A.H. in a car accident. He was a righteous person who used to do good deeds, Praise be to Allah! However, like any human, he was not infallible. He was a Mu'adhin (caller to Prayer) in one of the Masjids (mosques) of the village.

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Only members of two families used to offer Salah in this Masjid. My father used to stay at his farm which is thirty km away from this Masjid and did not go to that Masjid for twenty years. I told him to inform the Ministry of Waqf but he would tell me that the salary he gets is from the money of the state and the country is not in need of it. Now we have a farm, some buildings, and money. The question is, should we deduct the value of his salary for the last twenty years from his wealth and build a Masjid therewith, since he received this salary from the Ministry of Waqf? Or should we distribute all the money to the inheritors? It should be noted that the inheritors are all adults and none of them is under age. Should we add his financial rights to the value of his salary? We appreciate your advice! May Allah reward you. We hope to receive your reply soon.

A: If the reality is as mentioned in the question, it is obligatory to deduct all the money your father received illegally and spend it on the restoration of one of the Masjids, or giving it to the poor as charity.

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Fatwa no 15849

Q: I am a student in the faculty of Education. I earn my living through my work in the military. My senior commander gave me permission to continue studying at the faculty in return for charging me with night duty instead of my day duty. However, some matters make me doubt the lawfulness of the salary I get from the military service in which I have been working for seven years now. These matters include:

1- When I submitted a request to my chief commander to give me permission to continue study, he told me that there are no articles in the work code that permit this. But after a relative of mine interceded for me, he accepted my request and referred me to the official responsible for delegation affairs who in turn told me it is not possible unless we resort to a violation against of the code of military work. He told me to apply for study in the faculty as a student not as an employee and promised to assign me to a night duty.

2 - I did not work in the night duty except for one night; because my chief commander entrusted me to do another job. It should be noted that he is authorized by the higher commander to do so.

3- I do not go to work except for two or three times a month, as there are no tasks for me to perform and if there are I complete them quickly.

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4- One of the conditions of study in the faculty is that the student should be dedicated to study and should not work during the period of study at the faculty. I signed a contract stating these conditions due to my need for money. I am married and live in a leased flat, because my family lives in another area. I earn no money other than my salary which I get from the military service which is around 6381 SR in addition to a bonus from the faculty of around 850 SR.

My question is, are the salaries which I receive from my military work while studying at the faculty (for ten months) and the bonus I get from the faculty, lawful for me or not?

Is my situation now as an employee and a student at the same time, permissible or not? I appreciate your advice! May Allah benefit us from your knowledge.

A: the salary which an employee gets is not lawful for him unless he abides by the code of work, does the work entrusted to him properly and does not leave his work except for an excuse considered by the code of work. Subsequently, the money you took from the state and from the faculty in the manner you mentioned in your question is not lawful for you. You must pay it back, and if you are unable to do so, then you have to give it to charity or invest it in a charitable project.

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Moreover, you must repent to Allah and be honest in your words and deeds.

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Fatwa no. 19285

Is it permissible for employees to offer Salat-ul-Duha (supererogatory Prayer after sunrise) during work time, especially when many employees do so, which results in work not being completed on time? We hope you will provide us with a written reply! May Allah reward you!

A: The basic ruling is offering the supererogatory (acts of worship) at home according to the statement of the Prophet (peace be upon him): (The most rewarded prayer is that performed in your houses except for the obligatory prayer.) The Prophet (peace be upon him) also stated: (Observe some of your Prayers in your houses and do not make them like graves.) (Agreed upon by Al-Bukhari and Muslim). Subsequently,

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an employee should not stop his work, which is obligatory, to offer a supererogatory (act of worship). An employee can offer Salat-ul-Duha at home before he comes to work a while after sunrise, that is, after the time of Nahy (time when supererogatory Prayer is prohibited after Fajr Prayer) around fifteen minutes after sunrise.

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The fourth question of Fatwa no. 14398

Q 4: I work in a ministry in which many employees are given formal assignments and overtime. They say that this is a kind of bonus for those who work hard during the year. When I discussed the matter with the general manager, he said that the system is not a sacred text; it may be changed, for the interest of workers requires that. They once recorded me as working overtime without my knowledge. When the work period was over, one of my colleagues signed my name as if I was present and took the money. What is the ruling on this?

A: This is impermissible, because it is a form of dishonesty and taking money unjustly.

Allah (may He be Praised and Exalted) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ Allah (Exalted be He) also states: ﴾O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).﴿ Therefore, it is Haram to take money given for this formal assignment and overtime work. You should avoid these ill-gains and it is impermissible for you to let anyone take it in your name, because this is collaboration in sin and transgression. Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19198

Q 2: A state official took a vacation and made an authorization for one of his employees during his leave, but did not assign him any work. The official just told him

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not to go to work regularly since he is the only one responsible for the attendance and absence days of the employee. Whenever the employee wants to take a vacation, the administration asks him to obtain permission from this official. Is he entitled to give this authorization, knowing that he needs it?

A: it is not permissible for a person to take from the money of the government or his employer without having a right, or permit anyone else to do that, if he knows that this is against the truth. It was related by Abu Dawud in his Sunan **v. 3** p. 353 on the authority of `Abdullah ibn Buraydah from his father that the Prophet (peace be upon him) said: (If any of you is appointed to a position of authority and is given his wages, what he takes after that will be ill-gotten gains.) Thus, it is not permissible for that man to take the money he receives for the authorization that he does not undertake, because he is not entitled to it and it involves Zhulm (injustice) for other people and violating their rights without legal right. Moreover, it is not permissible for him to take money for the period in which he left his work without a legal reason.

Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21212

Q 1: I have been delegated on an official mission by my responsible direct manager - within the framework of his authority - but he has not bound me to leave my original work place, and I have not even assumed the assigned task. Rather, he has done this as a reward for my excellent performance and discipline at work since there was no any other means of reward. It should be known that the direct manager of my manager is aware of this tribute. What is the Your Honor's opinion on this? If this is impermissible, what is the best way to dispose of the sum I have received, as my work place will refuse to take it back?

A: It is impermissible for your direct manager to appoint you to a position whose duties you will not perform. This involves lying, breaking the regulations of entitlement for this salary, and also for taking the money allotted for this title without any legal right. However, if your work place refuses to take the money paid for this delegation, you must spend it on charitable works. Your manager can reward and encourage you for your sincerity at work by various other lawful means.

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The first question of Fatwa no. 15260

Q: Some soldiers in charge of security fieldwork do their school homework, such as memorizing the Qur'an and Hadith, and studying Tawhid and Fiqh at the expense of the job they are charged with. When it was proven to the leadership that this led them to neglect their duties, the leadership prevented them from taking Islamic books and the Mus-haf (Arabic Qur'an) in patrol cars and into the operations room. Some objected saying that religious matters are more important than carrying out their job duties. This is true, but in most cases they spend their time only studying. Is the leadership right in preventing them or not?

A: The leadership is right in preventing them, as they will be rewarded for carrying out their duties with good intention for the Muslim's public interest.

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Fatwa no. 4339

Q: The state grants monthly subsidies to needy male and female students. In the past, a free meal was given to all students. I would like to inform Your Honor that I am financially stable, praise be to Allah. I have daughters and sons who are students. I would like to ask Your Honor whether it is permissible for me to prove to a court that my children need government subsidies, even though I am well-off. You should bear in mind that many people are in doubt concerning the permissibility of taking these subsidies. Give us your fatwa about this, may Allah reward you well!

A: If the case is as you have mentioned, that your are financially stable and can pay the cost of your children's education and the government subsidies are only for

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those who are proved to be in need, then it is not permissible for you to prove before the judge that you are in need of this subsidy, for this is considered lying and deception. This involves misappropriating state funds. However, if the subsidy is given to you without asking for it and without deception on your side, it is Halal (lawful) for you and your children. Contentment is an everlasting treasure. He who abstains from asking others for financial help, Allah will provide for him and save him from asking others. He who seeks sufficiency, Allah will keep him in a state of sufficiency.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 10886

Q 3: When I was in the armed forces, i took a woolen coat given to me by my military unit and sent it to my father in 1393 A.H., bearing in mind that it is of the consumable expenditures. I took it without the permission of the official in charge of expenditures. What should I do? I hope Your Honor will guide me to the good!

A 3: You should return a coat like the one you took or pay its value to

the authority concerned. If you cannot, you should give its value in charity to a poor person.

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The third question of Fatwa no. 11938

Q 3: i have an old telephone bill which i did not pay, what should i do? May Allah reward you!

A: The bill which you did not pay is a debt upon you, which you should pay as soon as possible to absolve yourself of any responsibility.

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The second question of Fatwa no. 12380

Q 2: A man says that sometimes he makes a call in a phone booth on the street, but after hanging up the coins come back.

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He takes them and does not know why they come out. If he returns them to the person in charge, he refuses to take them; what should he do?

A 2: The questioner should pay the value of the call to the party concerned. He should preferably notify someone of the malfunction.

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Fatwa no. 13645

Q: I would like to inform you that I have been working for a long time as a civil servant in the financial department of governmental organizations. i unlawfully took some money and then utterly regretted what i did. it happened later that i was transferred from the financial department to another department. On my part, I asked many sheikhs concerning the legal opinion in this regard. They told me that I must return the money I took to the owners and seek their forgiveness. I tried my best to do that, but to no avail. I fear that if I give it to the head of the organization, he will fire me. Allah alone knows that I and my family are only sustained by the salary I get from my job. Thus, I submit my problem

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before you. I ask if I may use this money in building or refurbishing a Masjid (Mosque), or give it to the Mujahideen (those fighting in the Cause of Allah) or the poor, bearing in mind that this sum of money is less than forty thousand SR. I hope from Allah, then you, that you will give me the legal Fatwa as to what I can do in this regard. May Allah guide you to success.

A: If the matter is as you have mentioned, you must spend this money which you took in the maintenance of some Masjids, or any other beneficial and charitable project, or you may give it in charity to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16594

Q: What is the ruling on using government cars for private purposes of the employees? It should be noted that the user of the car receives money that covers all its needs, like fuel, maintenance and the like. Moreover, he gets transportation allowance every month added to the salary. We want to know the Shari'ah (Islamic law) point of view on this matter and we hope that you will give advice to the users of government cars. May Allah protect and guard you!

A: It is not permissible to use government cars allocated for official governmental circles for the private purposes of the employees.

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They should be used exclusively in government-related purposes. Using these cars for purposes other than those designated involves usage without legal right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12472

Q: I work for an embassy where I am in charge of paying the salaries, and the rent of the premises. The country to which I belong sends checks in my name. I manage to cash these checks and convert the currency to that of the country where I live. As a result, I have made a large sum of money. I have not informed anyone of what I did, but I have paid all the salaries and the rent required. I have only done this once, after which I heard that it is inconsistent with the Shari`ah. Is this true? If so, should I return the money I took, or does it suffice for me to pay it to the poor? Otherwise, what should I do? Please answer me at my address, may Allah grant you success, and guide us to the right path, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: What you did is impermissible, and you must return the sum that you have taken to the country to which you belong.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15768

Q: We study at the college of medicine at the University of King `Abdul-`Aziz in Jeddah. Lecturing doctors usually have the lists of the names of students and ask every student who is present to sign in front of their names. The point is that some students sign their names and the names of some of their classmates who are absent. What is the ruling on doing so? It is worth mentioning that: 1- A certain sum of the monthly scholarship is deducted if a student does not attend a specific number of lectures.

2- A student is prevented from doing the final exam if his absence reaches a certain percentage; for instance 20%. Students are very concerned because of this particular issue.

is it permissible for a student to sign the name of a classmate if they are absent because of a valid excuse such as sleep, sickness, or travel? Is it permissible that a student signs the name of an absent classmate then the latter gives in the cause of Allah (Exalted be He) the sum that would otherwise have been deducted from their scholarship to avoid being prevented from performing

the final exam? Please provide us with your detailed answer as this matter concerns me and all my colleagues. Please send your written answer to my address which is mentioned below. May Allah reward you with the best both in the world and in the hereafter for your support to us and for the great service you provide for all Muslims. Verily, Allah is All-Hearer, Ever Near, and Ever Responsive.

A: If the reality is exactly as what you have mentioned, signing the names of other students is Haram (prohibited) as it is considered a form of cheating, and it is authentically reported that the Prophet (peace be upon him) said: ﴾He who deceives us is not of us, i.e. 'is not my follower'.﴿ Thus, you have to make Tawbah (repentance to Allah) for your past practice and do not do the same thing again. Finally, the excuses of absence that you mentioned in the question are to be referred to the college administration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18312

Q: I work as a shop assistant in a store, and my employer orders me, when a customer asks for a bill for the items they buy at a value higher than their actual prices, that I should give them what they want. For example, if a customer buys an item for fifty SR, and asks me to give him a bill for seventy SR, I should not refuse. The store owner claims that this is to please the buyer and not lose him as a potential customer. Likewise, if the

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customer asks to add items that he did not buy to the bill, I have to do that to please him as well. I would like to ask about the religious ruling in this regard. Is this permissible on my part? Should I obey the owner of the store in what he asks me to do; considering that if I do not, he would get rid of me? What advice do you give me and those who force their workers to do similar illegal acts to gain more customers?

A: You have to be honest in your dealings and should not write anything on the bill other than the actual price of items sold to customers. Adding a higher price than the actual one so that the customer would take the difference from whoever sent him to buy and give him the bill, is a sheer lie. Thus, you have collaborated in the sin of unjustly taking people's money. The same applies to adding unsold items to the bill. As you know, the evilest of all people are those who would sacrifice their Din (religion) for the sake of worldly gains. May Allah save us. I advise you to repent to Allah from what you have committed and to be honest by using the right means of selling, and never obey the owner of the store in disobeying Allah, for the Prophet (peace be upon him) stated, (There is no obedience in matters involving Allah's disobedience or displeasure.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 15729 Q: A person applied to obtain a loan from the Real Estate Development Fund and they are now entitled to receive that loan. Since the concerned person does not need the loan, I would like to pay him a sum of money to give me the loan, bearing in mind that I am not going to buy any real estate. Is it permissible for me to do so? Please clarify this matter for me. May Allah safeguard you.

A: The Real Estate Bank works on a 'first come, first served' basis. moreover, it is impermissible for anyone who is entitled to receive a loan to sell his name to any other person. This is because of the impermissibility to sell something before possessing it, and because of the lying that the concerned process involves, and that it gives preference for people who are less deserving to obtain such loans over more deserving ones, and because of some other conduced evils. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19516

Q: To his Eminence Mufty of the Kingdom of Saudi Arabia, the Chairman of

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the Departments of Scholarly Research and Ifta', and the Chairman of the Council of Senior Scholars, may Allah protect him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) We submit to your Eminence this question that was sent to us by one of the officers of our department. The question is that a man used to have two family records, and by one of them he obtained a loan from the Real Estate Development Fund, bought a piece of land, and built a house on it. A decree was then issued by the ruler that people who have two family records have to deliver one of them to the government. Thus, the concerned person delivered the family record by which he received the loan then he applied for another loan by the other family record he had and he is now entitled to receive another loan. The question is whether it is permissible for him to receive this second loan even though a person is not entitled to receive more than one loan according to the regulations of the Real Estate Development Fund. It may be worth mentioning that the person in question is in bad need of this second loan as his income is very low and he has a big family and that he repaid the first loan in full. Please provide us with your beneficial answer. May Allah keep and safeguard you. Peace be upon you.

A: If the reality is exactly as what is mentioned in the question; that the concerned person previously received a loan from the Real Estate Development Fund, it is impermissible for him to take a second loan by using his other family record. This is because doing so involves telling lies and deceiving authorities, and that whatever is based on something that is Batil (null and void) is Batil.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19070

Q: A person was selected by the Real Estate Bank to receive a piece of land along with a loan of 250,000 SR. The land is estimated at 50,000 SR. Is it permissible for me to buy this land from him for 150,000 SR and borrow the loan given to him by the bank so as to build on the land? After finishing the construction work, the entire loan would be transferred into my name, and I would be responsible for repaying the loan to the bank.

A: Such an act is not permissible, because it is a form of cheating and unlawfully taking money that is allocated to help the poor. Moreover, it is not permissible to sell this land, because this is contradictory to the stipulations set forth by the bank.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 21502

Q 4: Am I to blame for my son using my reputation to take a loan from the Real Estate Bank as an exception from others? Should the bank agree to that? Please answer me quickly, because I fear death and punishment. May Allah multiply your reward and make you more pious and knowledgeable.

A: It is not permissible for you to allow anyone to exploit your name in taking loans, be it your own son or others, because this is fraud and cheating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16503

Q: Some citizens apply to the Real Estate Development Fund to take out a home loan. The fund grants the loans after eight or nine years from the date of application. As some loan applicants do not have any land, for the sake of saving time, they ask someone who owns a piece of land to let the notary conclude a sale contract of the land for free. This is done if the owner is a friend or relative of the applicant, or for

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a compensation they agree upon. Having submitted his documents to the fund, the loan applicant is enrolled and given a number for the loan, then he goes with the owner of the land to the notary to conclude the contract. When the delivery of the loan is due (eight or nine years later), the applicant buys the land on which he constructs his house. Many applicants ask by phone about the permissibility of sham sale, whether it is for free or not. Please examine the issue and advise.

A: The abovementioned sham sale is impermissible as it entails lying, deceit, and disrespect for lawful contracts. The concept of a contract is the transfer of ownership from the seller to the purchaser; however, the sham sale is fictitious. Furthermore, this act involves other evil consequences that may lead to dispute and hatred.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 5651

Q 8: Is it permissible to damage the electricity meter or water meter in a non-Muslim country to weaken its economy? Given that this country

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imposes on me unfair taxes.

A: It is impermissible to do this, as it entails taking people's money wrongfully.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eighth question of Fatwa no. 6504

Q 8: is it permissible to tamper with electricity or water meters in Turkey, so that the subscriber pays less than the actual power used under the pretext that Turkey is Dar-ul-Harb (non-believers' country)? Is it permissible to ride public buses without paying the fees?

A: It is not permissible to tamper with electricity or water meters, or to ride public buses for free, because this is cheating, falsehood and devouring people's money unjustly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth and seventh question of Fatwa no. 11967

Q 6: Is it permissible to evade payment of electricity,

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phone, gas or water bills, given that most of these are managed by joint stock companies.

A: It is impermissible to do this, as it entails taking people's money wrongfully and betraying their trust. Allah (Exalted be He) says, (Verily, Allâh commands that you should render back the trusts to those to whom they are due) He also says, (O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.)

Q 7: Some young people use telephone cards or serial numbers that were lost by Americans so that the bills are paid by the Americans without their permission. What is the ruling on this?

A: It is impermissible as well.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14680

Q: I rented an apartment, but my circumstances were very hard, so I was tempted by the Satan - I seek refuge in Allah from him - and I deactivated the electricity counter due to the expensive value of the bills, which resulted in its break down. However, when I left the apartment, I paid the last bill and a few days later, the owner of the building learned that the counter had broken down. We both went to the electricity company, and after the company investigated the matter, they fixed the counter for a sum of (3800). I wanted to pay the owner, but I was experiencing very difficult circumstances, thereupon the owner asked me to swear by Allah that I knew nothing about that matter, and I did, due to my financial circumstances. Since that date and till now, I am suffering a great confusion, so I hope that you would provide me with a definite answer that clears me before Allah and His creatures, and what is the best way to do that? May Allah grant you success!

A: First: You should repent from this transgression and pay the value of the bill to the building owner.

Second: You should repent and seek Allah's Forgiveness for the false oath that you took.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14087

Q 1: i called some people in various cities from a payphone in the street, but the machine did not take any of the coins i put, as the coin case was full. A man came after me and made phone calls in the same payphone, and his coins were inserted. I doubted that I might have done something wrong while inserting the coins. A young man told me that this money belongs to Muslims; and it is impermissible for me not to pay them. Should I give them as a Sadaqah (voluntary charity) or what? Please advise, may Allah reward you.

A: You should give the value of the phone calls you made as a Sadaqah.

Q 2: What is the ruling on driving in the reverse direction, whether on a main road or a small street? What is the ruling on going through the traffic light? Please advise, may Allah reward you.

A: It is impermissible to violate the traffic system, as it is created for the interest of Muslims, and as this is considered disobedience to the rulers whom Allah has asked us to obey in

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righteousness. Allah (Exalted be He) says, ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17362

Q: In my country, there is a common phenomenon that people have widely differed about its ruling in Islam, namely, the stolen phone. There is a large number of Arab students staying in this country and each of them wants to make international calls, which are too expensive. Therefore, they know some places where prices of phone calls are cheaper than the normal prices, because such places allow customers to make calls via stolen phone lines of the individuals or the government.

Many people argue that this is permissible since the government is non-Muslim and antagonizes Islam and Muslims, so they think that they are entitled, even obliged, to damage the economy of this country. They deem this matter permissible,

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particularly when the phone line belongs to the government.

Your Eminence, we would like to hear your Fatwa on this matter, and we ask Allah, the Most High and Omnipotent, to guide you to what brings good to Islam and Muslims.

A: It is not permissible to unjustly consume the property of such a government, even if it is Kafir (non-Muslim), since it took covenant from you and permitted you to enter its lands by virtue of this covenant. Moreover, you promised to keep its security and not to spread corruption in it. As you enter its lands, you have to abide by that covenant and promise; otherwise, it will not grant you access. In fact, a Muslim does not break his promise or covenant out of betrayal. He does not betray his trust. Allah (Exalted be He) says:

﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿

He also said: ﴾O you who believe! Fulfil (your) obligations.﴿

The Prophet (peace be upon him) said: ﴾Three are the signs of a hypocrite: When he speaks he tells a lie, when he makes a promise he acts treacherously, and when he is trusted he betrays.﴿ Agreed upon by Al-Bukhari and Muslim on the authority of Abu Hurayrah. This addition is in another narration related by Muslim: ﴾even if he observes fasting, prays and claims that he is a Muslim.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 19813

Q 4: is it permissible for my friend, who does not live in my house, to draw a lease contract in his name using my address in order to transfer the telephone line to my house?

A: This act is impermissible as it involves lying and leads to taking what one does not deserve.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11940

Q: Out of ignorance and poverty, I made a mistake fifty years ago. You are well-aware of our circumstances at that time.

1- In 1368, my late half-brother was serving in the Arab Army.

2- In the same year, he fought with the Arab armies in the Palestine war. He was not married and our father (may Allah be merciful with him) and his mother had passed away before that year; therefore, I was his only heir.

3- Some ignorant people advised and helped me to attribute two of my children to my late brother. At that time, there was no inspection. I submitted the papers to the authorities claiming that my two children, a boy and a girl, are the children of my late brother (A.`A) and that their mother had passed away.

All the procedures were taken and I used to receive my brother's pension for a period of time. When religious knowledge spread among people and we understood our religion, I came to know that this was not permissible and that Allah (Exalted be He)

prohibited adoption. I then went to the Ministry of Finance and gave up this pension. I repented for what I did thirty years ago. The pension was about eighty or less. The two children are still alive. The boy is married and has ten children and the girl too was married thirty-two years ago and she is now over fifty. I am now seventy-five years old and I am a disabled man and seek Allah's forgiveness.

Your Eminence, what shall I do? Am I still a sinner? Does Allah's saying, ﴾Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.﴿ apply to me? I now feel that I am a thief. People accuse me of being a swindler, whenever I am asked to testify in courts or to judge between people, they do not accept my testimony because of what I did.

I would like you to advise me regarding this matter as the worldly punishment is easier than that of the Hereafter. May Allah grant you success and may you benefit the Muslims!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). Looking forward to hearing from your Eminence. Allah is Sufficient for us and He is the Best Disposer of all affairs.

A: If the matter is as you have described, you should repent to Allah (Glorified and Exalted be He), be remorseful for your past, and be determined not to commit it again. You have to get rid of this

money by paying it in the form of Sadaqah (voluntary charity) if you are capable of doing so, otherwise it is a debt which should be paid when you are capable. Moreover, you have to order this money to be spent in charity after your death after specifying its quantity.

We ask Allah (Exalted be He) to forgive us all! If your children or others pay the debt on your behalf, it is acceptable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19277

Q: I would like to report my concern to Your Eminence. i am going to make efforts to gain permission to export wheat,

flour, or Saudi cement to a certain country. It is noteworthy that this permission is not easy to obtain, and that I will later sell it for a huge sum of money. I spare no effort to gain this permission by engaging in the processes of writing to His Royal Highness and following up with the relevant authorities. What is the ruling on this act? If it is impermissible, please provide further explanations to be assured. May Allah be pleased with your acts of obedience, double your reward, and make Muslims benefit from your knowledge!

A: This act is impermissible as it entails many evils and various negative consequences. Therefore, you have to abandon it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18186

Q: Nowadays, there is a crisis in selling the barley specified for cattle, and this feed is therefore being distributed among cattle owners through a contractor that is appointed for every region. People have to stand in long lines that could last for a day or two, since they are in bad need to

take what suffices their cattle. However, some people who do not own any cattle stand in these lines and take their share of distribution for the same stipulated price, but afterwards, they sell it for a higher price to the needy cattle owners.

The question is: Is it permissible for a person who does not own any cattle and is not in need, but rather does this out of greed, to pass himself off as a needy cattle owner in this time of crisis, take from this feed and profit from it?

A: If this feed is designated for cattle owners as a subsidy from the government, it is impermissible for others to receive, or even purchase it. It is known that the price was set after considering the need and distress of these cattle owners, and whoever takes this unjustly should return it.

On the other hand, if this feed is sold in the market for their regular price like other commodities, there is no harm in buying it and later selling it, for this is a type of lawful trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18385

Q 1: I am having an argument with my brothers; they want to perform medical checkups and buy medicine by writing the prescription in my mother's name, as I have registered her and my father in the social security and medical insurance services. Thus, it is only my parents and I who have the right to make use of these services. Is it permissible for my brothers to write a prescription in my name or in my mother's name to benefit from the medical insurance?

A: You should follow the system created by the state. It is impermissible to cheat or lie in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17001

Q 2: When I was a student, i used to receive a travel allowance, as i came from my town that is 15 km away from the city where the school is. I proved this in an official report, as I had no one to support me in the city of the school. However, I changed

the distance in the report from 15 km to 22 km. What is the ruling on this? Given that I live 15 km away from this city, and there is no one to support me there, as previously mentioned.

A: It is impermissible to do this, as it is considered lying and fraud. You should give this money you took as a Sadaqah (voluntary charity), while performing Tawbah (repentance to Allah) and not do this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 18579

Q 8: It is well-known that treatment in the hospitals of the Ministry of Health is free for certain segments of society. Assuming that there are poor people who cannot afford the costs of treatment in private hospitals, am I sinful if I examine patients who do not deserve the free treatment that is given in public hospitals?

A: You have to abide by the regulations and the policies set by the government for hospitals to achieve benefit and ward off evil.

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The third question of Fatwa no. 19842

Q 3: Two years ago, one of my colleagues phoned me from Tabuk and asked me to send him a copy of the family record to apply for a piece of land through the municipality of Tabuk for low-income people. I sent him the papers and he phoned again requesting me to attend to complete some papers. He did all the necessary procedures and the last step was that I should submit the application to the judge in the Court of Tabuk. The judge signed and sealed the application and we submitted it to the municipality that will transfer it to the Ministry to give it a code under my name. Later, a title deed of the land will be issued in my name.

Respected shaykh! am I entitled to the land of Tabuk or not? It should be noted that I live in Riyadh and work there. May Allah reward you with the best!

A: If this privilege in Tabuk does not violate the laws of the country, it will be permissible for you to enjoy it.

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Fatwa no. 16440

Q: I have a license that allows me to import a certain number of sheep. I received this license with the claim that I own sheep abroad and that I want to bring them into the kingdom. However, the truth is that I received this license with the aim of selling it to anyone who buys sheep from abroad in return for 300 SR for each sheep, according to the price that is fixed in the license. I would like to inform you that when I took these authorizations, I told the person who is responsible for issuing them that some years ago I had left the country with some sheep, which at that time amounted to 1,000 and now the number reached 5,000, and that was only for the sake of selling the license, because I never owned sheep; whether in the past or the present. I hope you can give me the legal Fatwa concerning the following:

1- The ruling on my receiving such license.

2 - The ruling on selling the license.

A: If the matter is as you have mentioned, this license was issued by means of cheating and lying. It is well-known that lying is forbidden.

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issuing forged licenses based on lying and fraud is a form of cheating the authorities and breaking the law. They are therefore completely impermissible, because this matter entails disobeying the ruler and letting matters go uncontrolled, let alone co-operating in sin and transgression which is forbidden by Allah, as He (Glorified be He) says: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

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Fatwa no. 14452

Q: I would like to get a loan from the Savings Bank. One of the conditions the bank sets for giving a loan is that the person who takes the loan should have a property deed or a marriage contract. However, I cannot fulfill any of these conditions.

Now, is it permissible for me to seek help from my brothers or other people who meet these conditions provided that they give me the money and I pay them annual installments, and then they in turn pay them to the bank without taking anything in return? I appreciate your advice!

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A: It is not permissible for you to take a loan using the name of another person; because this involves lying.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14870

Q: I bought 50,000 kg (50 Tons) of wheat at the price of 1.5 SR per kg. I paid a total sum of 75,000 SR in the contract sale. To be able to sell the wheat to the governmental granaries at a price of 2 SR per kg, I applied to the Ministry of Agriculture for a certificate with my name and borrowed the shipment card of a friend to get a permit to supply this shipment. After the time of harvest, I leased a grain truck at my expense, and other required equipment to load the wheat. It is noteworthy that the amount of wheat is not exactly known; it may be lesser or greater than 50 tons. If it is greater than 50 tons, I will take for the increase 2 SR per kg and if it is less than 50 tons, the amount will be deducted according to the purchase rate, namely, 1.5 per kg.

The shipment, after entering the granaries, was weighed and tested in the lab. It was approved and I received the receipt and a bond of purchase for the local wheat which is as

follows:

Gross weight: 53,000 kg (53 tons)

Weight of impurities: 2,000 kilos (2 tons)

Net weight: 5,100 kilos (51 tons)

Net payment in SR: 102,000 SR

At the time of payment, 5 % of the net payment is deducted as the net value of Zakah due on farmers. Now, my question is:

What is the ruling on this transaction? Does it involve Riba (usury/interest)? If so, what is the solution and how can I settle this matter with the farmer?

What is the ruling on my friend who gave me his shipment card to admit and sell the shipment in his name? Please answer me. May Allah reward you the best!

A: This transaction is impermissible, as it entails the commitment of lying and deceit against the authorities. Therefore, you have to perform Tawbah (repentance to Allah) and spend the money you received in excess of your capital on charitable activities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14307

Q 1: I have a relative who conducts commercial transactions with some nomads and farmers. They do not pay him his rights for long periods of time that may exceed five years, and when he claims his dues, they apologize for not having the money available. They are now offering to give him a truckload of wheat after yielding the crop for him to deliver it to the silos in his name. He owns a farm and has a register at the Local Grain Silos and Flour Mills Organization through which the organization receives what he delivers to them, afterwards he would receive the value of the wheat from the organization after deducting the due amount of Zakah and transportation costs. If the sum received exceeds the due amount of money, the debt owner shall return the residual amount to the farmer. Is this permissible? It should be mentioned that what prevents the indebted person (the famer) from delivering the wheat to the organization in his name then taking the money and paying it to the debt owner is that he has due installments that should be fulfilled to the Agricultural Bank and the Real Estate Development fund. If the farmer delivers the wheat in his name, he will not receive anything (because of the debts he owes), or he may receive some money, but the debt owner does not guarantee to take his money back in this case. Please respond, may Allah grant you success.

A: If the matter is as mentioned, it is impermissible to do this, for this is considered an act of disobedience to the ruler whom Allah has commanded to obey.

Q 2: I am a farmer and I have a register at the Grain Silos and Flour Mills Organization

which includes the amount stipulated by the organization for me this year, based on the yield of the farm last year. However, this year, I have not planted anything, and a friend or a neighbor of mine has asked to take my register number and use it in supplying my stipulated amount to the silos in view of the abundance of his yield which exceeds the amount stipulated for him. Also, because of the promptness in receiving the money, as the lesser the quantity is, the faster the receipt of money will be. What is Your Honor's opinion on this?

A: It is impermissible for you to give your register number to your neighbor or friend to deliver the wheat in your name, for this involves lying and disobedience to the ruler.

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Fatwa no. 19272

Your Eminence, Grand Mufty of the Kingdom of Saudi Arabia; As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be with you!)

A man

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sold the certificates of his farm that he had not planted to one of his relatives for forty thousand Riyals. The buyer bought corn from an agribusiness company for 85 Halala for each kilogram and sold it to the silos institution for two Riyals for one kilo. What is the ruling on this transaction? May Allah protect you, guide you and make Paradise a final destination for you and us!

As-salamu `alaykum warahmatullah wabarakatuh (may Allah's peace and blessings be with you).

A: the farmer's selling his farm's certificates and the buyer's purchase of corn from an agribusiness company at a price lower than the price offered by the silos institution to sell it as land-produce of the farmer are not permissible. The contract is null and void because it involves telling lies and deceiving the authorities.

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Fatwa no. 14663

Q: The shares of new joint-stock company named safula will be offered in the market. Some people can not buy shares due to their financial conditions. On the other hand, there are others

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who want to exploit the names of those who are financially incapable to make their own investments, and this is in return for money to be paid to them. As such, they will receive from them what is known as Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) or power of attorney to buy shares and bonds on their behalf, but they are entitled to full exploitation of these shares. Is this legally permissible? Kindly give us the legal Fatwa in this regard. May Allah reward you the best.

A: It is not permissible to exploit other people's names to buy shares in their names, because this is lying and the shares are already yours. Furthermore, you are not permitted to take more than your share by means of deception and fraud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14703

Q: A person asks about selling company names. A businessman purchases these names to invest in them and to make profits out of them. The real owner of the company name has no share in the profits or the money paid for the business transaction. Here, the questioner wants clarification regarding the legal decision on this practice. May Allah protect you and grant you success. Peace and Blessings of Allah be upon you!

A: It is not permissible to sell a name for other companies to use in purchasing shares in companies.

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A name has no monetary value or equivalent. Besides, this is a fraudulent act involving lying as the purchaser gets this name more shares than what he really deserves.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14488

Q: I am an old man who has suffered paralysis since childhood, and I am also poor. A benevolent man (May Allah reward him) gives each poor person 100 SR and takes a copy of their ID cards. i take copies of some people's iD cards then go to that benevolent man and take money from him through these iD cards. it should be noted that those people give me their iD cards willingly. A brother told me that it is not permissible for me to do so. Is it permissible for me to do so or not? I appreciate your advice!

A: This is not permissible. You should only take the charity due to your own ID card.

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Fatwa no. 15636

Q: Some citizens and employees take people's ID cards and marriage contracts and go to Riyadh, to Al Rajhi Bank where they receive (100 SR) for each of these documents. Some of them manage to bring thousands of these identification cards in return for which they receive tens of thousands of SR which they take for themselves. Kindly give us the legal decision in this regard. May Allah help you. Is it lawful or not to advise these people? Moreover, is it permissible for people to allow others to exploit their marriage contracts and ID cards in that manner? May Allah reward you the best.

A: It is not permissible for these people to use other people's identification cards and marriage contracts if they have no right to this money. It is lying and thievery. Likewise, it is not permissible for ID card owners to give their documents and IDs to the mentioned people so as not to help them obtain ill-gains.

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The fourth question of Fatwa no. 16109

Q4: the government provides subsidies for the unemployed. Is it lawful for females to take them?

A: It is permissible for the needy, men or women, to take the subsidies offered by the government as long as they abide by the rules the government sets for this purpose.

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The second question of Fatwa no. 17705

Q2: One of my brothers has suffered from epilepsy since early childhood. Now, he is 9 years old and still receives treatment. He was brought to the Handicapped Rehabilitation Center where he was given a permanent subsidy. However, his handicap is not harmful and he just suffers from the effects of the treatment.

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Is it permissible for him to continue receiving the subsidy though he has now recovered?

A: if the reason for receiving the subsidy no longer exists, he must refer to the official authority and abide by their rules.

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Fatwa no. 15752

Q: Is running traffic lights and similar traffic offenses such as exceeding the speed-limit inside or outside towns, haphazard parking, especially at times of Salah (Prayer), and annoying others without reason considered Haram (prohibited) or just Makruh (reprehensible)? Kindly, give us the Fatwa in this regard, may Allah reward you!

A: Traffic systems are designed and implemented for the common benefit of Muslims. It is thus incumbent upon all drivers to act in accordance with them, as violating them lead to many accidents where people are exposed to injuries and dangers. As for parking nearby Masjids (mosques) for a short period of time, whether to perform Salah or other reasons without causing annoyance to anyone, it is not a problem, In sha'a-Allah (if Allah wills).

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The second question of Fatwa no. 16316

Q 2: There is a Muslim tailor who asked a Muslim brother to sponsor him, in return for a monthly sum of money. The sponsor will only take the money and do nothing in return, and the tailor will bear the responsibility of the work. Is it permissible to do this?

A: It is impermissible for a person to sponsor a foreigner in return for a sum of money, as this violates the system created by the authorities, and it entails taking people's money wrongfully. Allah (Exalted be He) says, (And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)) (Surah Al-Baqarah, 2: 188).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17125

Q: What is the opinion of scholars on the following case? i want to bring my children and wife and, in order to do that, i have to conclude a contract with my surety, confirming that i receive a monthly salary larger than my real one. For instance, the contract attached to the papers that will be submitted to the recruitment office states a salary of 3000 Saudi Riyals, though he actually pays me 2000 Riyals. Does this involve a sort of telling lies? It should be noted that we do not deliberately intend to tell lies in this case; our sole purpose is to finish the papers in an official manner to allow me to bring my family.

A: This action involves forgery, telling lies and overriding the orders laid by the authorities to regulate the procedures of bringing over labor according to administrative requirements that should not be infringed.

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The fifteenth question of Fatwa no. 19637

Q 15: Is it permissible to hide foreign workers who escape from their sponsors, and to buy and sell to them under the pretext that they are poor,

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or that we are in need of them?

A 15: It is not permissible to hide illegal workers who escape from their sponsors, or to buy and sell to them, as this entails going against the state systems and helping them defraud the state which leads to an increase of fugitive workers, and results in the prevailing of chaos and corruption. Hiding illegal workers also encourages them to break the law and deprives others who deserve the work and makes their lives difficult.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 13881

Q 2: I am the sponsor of a number of Afghani workers and have no work for them at the present time. They, thus, engage in other work in the country and live in my house without paying rent. They keep the money they gain from work for themselves, whether it is a small or large amount. However, they pay me three thousand riyals for renewing their two-year residence permit and referring to the concerned authorities. I have asked them to return to their country, but they have entreated me not to withhold their Rizq (sustenance). Am I sinful for this? Please advise, may Allah reward you with the best!

A: It is not permissible to bring foreign workers and let them work in other jobs as long as this is legally prohibited. It is not permissible either for the sponsor to take any money from the workers they bring in return for sponsoring them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 2206

Q 2: A husband does not have the legal right to sponsor his wife whom he wants to bring to Bahrain. She cannot enter the country unless her husband presents official documents stating that she will come to this country to work as a nanny for other people's children. The person who will do the visa papers for her intends that she will enter the country to live with her husband and children, namely, a nanny for her children. Is this permissible or is it a form of lying?

A: If this woman enters the country to work as nanny for her sponsor's children, there is no harm in that. However, if it is just to deceive the authorities and the real purpose behind her entering the country is to live with her husband and children, not to work as a nanny, this is impermissible and a prohibited lie.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7121

Q1: I was enrolled in the Egyptian Armed Forces as a volunteer from September 1967 A.D. till January of 1981 A.D., and served in the Army for approximately thirteen years. They used to deduct part of my monthly salary to cover insurance and pensions. This was obligatory. After Allah guided me to understand Islam, I resigned, and thanks to Allah, my resignation was accepted. However, they started paying me 56.54 pounds as a monthly pension. A brother told me that the money of this pension is Riba (usury) and that I must refuse it. Is this correct? What is the correct ruling concerning this pension?

A: If the reality is as you mentioned, it is permissible for you to take the retirement pension as it is a reward for the period you served in the government.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18608

Q: O shaykh! May Allah prolong your life and bring us together in Jannah (Paradise)! My question is that I am the Shar`y (Islamic legal) attorney of my father-in-law who died on 04/02/1416 A. H. (may Allah be merciful with him). He left a wife and sons and daughters who are all of legal age and married. The deceased used to receive a monthly pension of eight hundred Riyals for having previously served in the government. Due to his old age, he entrusted me with a general power of attorney and asked me to receive this sum on his behalf. I therefore opened an account in my name in the same bank where the concerned pension is received. I asked the bank to transfer the pension to my account on a regular basis and I started to receive money from this account to give to my father-in-law the sums that he would need. Then my father-in-law died as I mentioned earlier, but his pension still goes monthly into my account. I asked the bank officers about the procedures that have to be taken in the case of the death of a pensioner and they answered the following:

The total value of the inheritance has to be counted, whether his wife receives any specific income should be investigated, and whether the deceased has young children. As mentioned above, the sons of my father-in-law are all of legal age and married. On the other hand, my mother-in-law receives a pension which exceeds that of her deceased husband and in this case the wife is given the right to choose to receive only one of the two pensions. I, the attorney, asked some scholars in my city, Al-Madinah, about the matter. Some of them said that a pension is

the Shar`y right of the deceased because its value has been deducted gradually from the person's salary throughout the period of his service. Some other scholars refrained from answering and mentioned that this question has to be asked to senior scholars.

My question is whether I have to continue receiving the mentioned sum and deliver it to the wife and children of the deceased or if we have to give it in Sadaqah (voluntary charity) on behalf of the deceased? It may be worth mentioning that the deceased used to support some orphans through the Islamic Relief foundation. These orphans are still supported by the money of the deceased and this support will continue, if Allah wills, even if his pension is terminated.

Please provide us with your Fatwa. May Allah reward you.

A: It is Wajib (obligatory) on you to tell the concerned authority that the pensioner has passed away so that they may start to take the necessary procedures. On the other hand, you have to pay back to the authority whatever sums you have received since your father-in-law's death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20270

Q: There is a controversial transaction taking place between the accountants and some employees in the government departments, and people want to know the Shar`y ruling on it, whether it is permissible or not. The transaction takes place as follows:

The employee, who usually receives a low salary according to his responsibilities and career position, spends his salary by the tenth to the fifteenth day of the month. He may disburse it later as a result of the debts he owes or the family expenses he bears, particularly those who are in charge of big families. This forces the employee to arrange with the accountant in his department to lend him a sum of money from its fund to be repaid upon receiving his salary at the end of the month. The accountant takes out the money lent from the salary of the employee with an extra amount that both of them agree on. The accountant owns such an increase due to the favor he did for the employee, i.e. lending him money at a time when there was nobody to do so to help him fulfill his essential needs. Most of the accountants do so; others take back the same amount they lent the employers from the fund during the month without increase owing to their strong relations or other considerations. The employee claims that he does so out of necessity. It should be noted that this is not officially recorded in the payroll; the employee signs that he has received his salary in full, and before he holds it, the loan is taken out. It is an oral agreement that some people consider prohibited

and others do not as long as there is necessity for that. People doubt the permissibility of this matter, so they want to know:

Is it permissible for the employee to borrow from the fund of the government department out of necessity through the accountant who will take money back out of his salary at the end of the same month? If it is not permissible, whether or not the accountant demanded extra money, does the doer of this action incur sin when he does not know the ruling of the Shari`ah (Islamic law) on this or doubts it or gets to know about it? If the doer of this action is sinful, what is the way out? Should he offer a Kaffarah (expiation)? After being aware of the ruling, is it obligatory to advise the doer of this action to give it up? If they persist, is it obligatory on the person who knows the ruling to report it to the head of the department? Is it permissible for him to remain silent on this? What is lawful and unlawful in this matter? Please, substantiate your answer with evidence.

A: If the case is as you have mentioned above, this transaction is not permissible, because the accountant is not entitled to use the money entrusted to him by the department. The accountant is a trustee who should not use what he is entrusted with. Moreover, the extra amount he demands from the borrower is not lawful for him, since it is paid in return for impermissible work, i.e. lending people's money without their permission. Also, he is not permitted to take the extra amount if he

lends it from his own money, because the increase

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put as a condition on the loan is obvious Riba (usury/interest) which is prohibited by the texts of the Qur'an and Sunnah. It is obligatory upon the accountant to guard the money entrusted to him until he returns it to its owner. Similarly, it is not permissible for the employee to borrow from that money since the creditor does not own that money, nor is he given permission to use it. Both of them must repent to Allah and avoid doing this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Social Security

Fatwa no. 164

Q: In 1383 A.H., I applied to receive a Social Security subsidy as I was providing for a family of four and was going through difficult financial times. I was granted a monthly subsidy and now my sons are grown up and my daughters have married. I now support my wife and myself from a business that produces some income. Is it permissible for me to receive the subsidy given by Social Security? Please advise, may Allah grant you success!

A: If the case is as you have mentioned in your question, that when you were in financial difficulties you applied for Social Security to help you support your wife and young children, the money you received from the Social Security in this case was Halal (lawful). Since your children are now grown up and married and you have none to support but your wife, you are allowed to take the amount of money given by Social Security that suffices you and your wife. This is only if your children do not have enough to support themselves, in addition to yourself and your wife. But if they do, they are obliged to support you and their mother. You are not allowed to take the subsidy given by Social Security if your children can provide for you and your wife through their monthly or daily wages.

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It is incumbent upon them to support you and your wife, if you do not have what suffices you and her.

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The second question of Fatwa no. 5877

Q 2: I am a sixty-year-old man. I have three wives who live in three separate houses, and my family consists of twenty individuals. I neither have a pension nor receive support from the government. Is it permissible for me to benefit from the social insurance, given that I have barely enough to sustain me and I am heavily indebted? Please advise, may Allah reward you.

A: If the situation is as you have mentioned, and you do not have another means of living, it will be permissible for you to benefit from the social security.

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Fatwa no. 2043

Q: I am an unemployed blind man and I have a family to support. I have a yearly income of (8000 SR). Is it permissible for me to take social security, or not?

A: You have to explain to the authority responsible for social security all that you have mentioned in your inquiry: that you are a blind married man, and that you have no job, and mention the yearly income you receive. After you submit all the necessary documents, it is up to the Social Security Department to take whatever action to determine whether you are eligible to receive Social Security or not.

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The fifth question of Fatwa no. 10676

Q 5: many wealthy muslim brothers receive social security because they have reached the legal age, namely sixty years old. Many others are under sixty and find other ways of bribing the officials in hospitals in order to receive this security money. What should one who took this money

by any of these two means do? Should he return it or give it in charity or utilize it?

A 5: First, a wealthy person should not accept security, nor should one under the legal age manipulate ways to get the security money, as this entails deception and consuming people's wealth unjustly.

Second, whoever has taken anything of the security money by any of these means should give it back, if this will not harm him. Otherwise, he should give it in charity to the poor and repent to Allah and promise not to repeat this act again.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12846

Q: Many years ago, my father-in-law, an elderly man, registered me as his wife, not his son's wife, to receive payments from Social Security. All this happened without my knowledge. He used to receive Social Security payments in my name and his. When he advanced in age and became unable to go get the payments himself,

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his sons told me that he registered me as his wife. Now, I have to get the payments on his behalf. If not, everything will be discovered and we both will be subject to legal punishment. I refused to do so and was angry with them, but they insisted that I should go. Finally, I received the payments and brought them to him. I continued doing so till he died. After he died, I went to the official at the Social Security Department to hand our papers to him, but he told me they would cancel my husband's share of the payment since he died and I would receive my share only. So he refused to take my papers and I then kept receiving payment from Social Security for many years as his wife. Afterwards, I felt certain that we were doing something unlawful and so I handed my papers to the officials and insisted that they should remove my name from Social Security.

Now, what should I do, especially that my name was registered without my knowledge? Do I have to return the money I have taken? It should be noted that I do not remember well how much I have taken or how to get the money back. I fear to be legally responsible for this. I appreciate your advice! May Allah reward you!

A: You have done well by removing your name from the Social Security. But you must return the money you received from the social security and there will be no blame on you. If you are unable to do so, you have to give this money in charity to the poor. So, do your best to give the money you have received to the poor and repent sincerely to Allah (Glorified be He) for your negligence and taking unlawful gains that you did not deserve.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14879

Q: I am an elderly man receiving a yearly allowance for me and my family from the Social Security. Allah willed that a son and a daughter of mine, who were included in that allowance, died in the same year. However, I continued taking the full allowance for two years. After I told the person in charge of the Social Security about the death of my son and daughter, he excluded them from the allowance, but until now I do not know how much their total shares for these two years would be. I submit my question to Your Eminence hoping that you would give the legal Fatwa in this regard. May Allah reward you.

A: If the matter is as you have mentioned, you must pay back Social Security the total shares of the allowance paid to your deceased son and daughter for the past two years.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18400

Q 1: When my mother died, she had social security pension that was received two months after her death. The social security officials checked her when she was alive and healthy. However, a few months later she became ill and she died (may Allah be merciful with her). I needed that money at that time, as I was jobless, but I have a job now, praise be to Allah. Can I give this sum of money as a Sadaqah (voluntary charity) on her behalf? I intend to use this money in digging a well to be a Sadaqah Jariyah (ongoing charity) on her behalf. Is this money Halal (lawful)? Given that it was one of her daughters who received the money claiming to be hers. Please advise, may Allah reward you.

A: It is the Social Security Administration that should judge in this case, as they have better knowledge of the relevant laws. If they give you the permission to pay the money as Sadaqah, it will be permissible for you to do so; otherwise, you should return it to them, unless the sum of money was given for some months before her death. In this case, it should be distributed among all the heirs.

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The third question of Fatwa no. 18456

Q 3: I reside in Holland and receive a monthly salary from Social Security. One month, the fund mistakenly gave me an increase of 1,000 guilder. Is it permissible for me to take this increase in return for the payment of the car tax? The law here states that one who owns a car must pay a quarterly tax on the car. As far as I know, taxes are unlawful in Islam.

A: You have to notify the authority which paid this increase mistakenly. It has the right to decide whether you may keep or return the money.

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Fatwa no. (5159)

Q: I work in the field of clearance of goods imported

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into the Kingdom of Saudi Arabia from abroad. The nature of my work can be summarized as follows:

First: The clearance is a department of the customs services. It is a license given by the customs to Saudi people to act on behalf of the importing merchants in performing the procedures required by the customs on their goods and paying the required customs duties in return for a wage taken by the customs broker from the merchant. Based on my long experience that has reached seven years in this field, this wage -in average- always equals more than tenfold the exerted effort. I work with some broker in return for a certain percentage I gain for undertaking the burdens of the office of the broker. The nature of our work is: We receive the documents coming with the goods imported into the Kingdom. Then we register the data of the goods on a customs declaration form distributed to us for two Riyals per invoice. Then we give this form to the customs where some customs officer examines the goods and estimates the customs duties due on these goods. Then we pay customs duties to the customs fund on behalf of the merchant. Here the customs procedures come to an end. Then I, the broker, take the money I paid for customs plus a wage for me for this work. If comparing the wage to the exerted effort and toil, it is a rate of 1:10

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in average. Allah knows best that I will not be exaggerating if I say that sometimes it reaches up to 1:50. I seek a Fatwa that illuminates the way for me and I want to have sure knowledge. If I am guilty, the way of repentance is open. Allah is the One Who is meant with that. It is worth mentioning that the nature of our work requires one to resort to the most brief ways that enable one to finish the customs procedures quickly. Thus many a time we resort to lying and forgery in such matters that can be fulfilled only in this way. For being a worker for a customs broker, this requires me to be active, or else he will fire me since there are many active people in this field. Yet activeness in this field is based on ways, the least mischievous of which -sometimes- is adopting lying as a profession, or -to put it more clear- to adopt no principles, neither religious nor moral.

We hope that your Eminence, may Allah reward you with what is best, can give us a fatwa about the religious ruling on this work? It is worth mentioning that it implies some other matters such as:

We, sometimes or even often, add to the commission or wage we take in return for clearance for the sum we pay to the customs. To explain this to your Eminence, if the customs duties we pay on behalf of a certain merchant exceeds a certain amount, we increase the amount of commission or wage of clearance due on him.

A: Your work in clearing the imported goods and finishing the procedures for a wage, whether it was

of little or much amount, is permissible in itself because it implies cooperation to do good. Yet in this case of yours it is forbidden due to its being mixed with

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lying and fraud.

Accordingly, it is not permissible for you to continue in this work. There are many ways to earn lawful money, and whoever sacrifices something for the Sake of Allah, Allah will compensate him with what is better than what he has sacrificed. Almighty Allah says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions!

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Fatwa no. (4012)

I read in the book called 'Al-Zawajir Aan Eqtraf Al-Kaba'ir' (things that act as deterrents against committing grave sins) by Ibn Hajar al-Haytami, which talks about the ruling on Al-Mukus (a tax imposed on goods displayed at public markets) and the Prophet's prohibition thereon, that those who impose such taxes will be the most severely punished on the Day of Resurrection. In Egypt, our national economy is based on customs taxes levied on imports and exports, so traders add these taxes to the retail prices of their goods. With the money raised in this manner the state undertakes various projects to build the country's infrastructure. I hope that

you can explain the ruling on these taxes and the rulings on customs and working in customs. Is the ruling the same as that on taxes or not? Please explain this matter to me because I work in the Customs Department. Is this work lawful or unlawful? I am in need of your answer so that I can handle the matter in order not to commit what entails the punishment of Allah (Glorified and Exalted be He), knowing that I work in the field of accounts and staff salaries.

A: Charging customs taxes on imports and exports is regarded as a kind of Mukus which is unlawful and working in this area is unlawful, even if the authorities spend it on various projects to build the country's infrastructure, because the Prophet (peace be upon him) forbade taking the Mukus and spoke sternly concerning it. It was narrated from `Abdullah ibn Buraydah, from his father, in the hadith about the stoning of the Ghamidi woman who gave birth as a result of zina (adultry), that the Prophet (peace be upon him) said: ﴾By Him in Whose Hand my soul is, she has made such repentance that even if a wrongful tax-collector were to repent, he would have been forgiven.﴿ This hadith was narrated by Ahmad, Muslim, and Abu Dawud. Ahmad, Abu Dawud and al-Hakim narrated from `Uqbah ibn `Amir that the Prophet (peace be upon him) said: ﴾"The collector of Al-Max [singular form of Mukus, Ed.] shall not enter Paradise."﴿ Classified as Sahih by Al-Hakim.

Al-Dhahaby Al-Dhahabi said in his book al-Kaba'ir: The one who collects Al-Mukus is included in the purport of the verse in which Allah says: ﴾The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.﴿ The one who collects Al-Mukus is one of the greatest helpers of the oppressors, in fact he is himself an oppressor, because he takes something to which he is not entitled. This is substantiated by the hadiths of Buraydah and that of `Uqbah which were quoted above. Moreover the person who collects Al-Mukus has much in common with a bandit or a thief. The person who collects Al-Max, the one who writes it down, the one who witnesses it and the one who takes it such as a soldier or a flag bearer all share the burden of sin and are all consuming unlawful wealth.

This is also consuming people's wealth unlawfully. Allaah (Exalted be He) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ And it was

proven that the Prophet (peace be upon him) said, in his khutbah (sermon) in Mina on the day of `Eid during the Farewell Pilgrimage: ("Your blood and your wealth and your honour are sacred to you, as sacred as this day of yours in this land of yours

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in this months of yours.") So a Muslim must fear Allah and give up unlawful earnings, and seek lawful earnings, for there are many ways of earning a living in a lawful way, praise be to Allah. Whoever strives to be independent of means, Allah will make him so. Allah (Exalted be He) says: (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.) And: (He will make his matter easy for him.)

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions!

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Fatwa no. 8361

Q: In order to prevent the misuse of the humanitarian role undertaken by the Postal Authority to the families in the fields of personal and official correspondence, and based on the principles of protection of our honorable religion, the administration of this region - in accordance with postal regulations and mandates - has seized some correspondences coming from schools in India and England after discovering that they are issued from

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organizations promoting Riba (usury) and gambling under the name of Great Luck. However, these organizations have been able to capture some bad-hearted people, leading them to conduct such transactions forgetting (or pretending to forget) that such transactions are legally prohibited within this Kingdom of Saudi Arabia that adheres to the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet). We have also found some checks that number (61) checks, each of which carries the earnings gained from what is so called Great Luck. Along with every check, there is a letter from the organization in charge of gambling congratulating the winners and asking them to help with some of the money earned from gambling in building churches. These checks are issued directly to persons living in the kingdom; however we have now confiscated them, as we hold that such checks should be seized and deposited in the treasury. They have been earned inside the kingdom by illegal means, and we hereby submit this issue to Your Honor to declare the legal ruling on it, so as to be able to decide whether or not to seize this money and deposit it in the treasury based upon your decision.

A: If the case is as mentioned, your view regarding seizing the money and depositing it in the Muslim Treasury to be spent for public benefit and aspects of charity is a proper view. This action involves disavowing evil, punishing the doers and preventing them from repeating such acts. It is also a deterrent for whoever thinks of committing similar crimes; moreover, it prevents money from being used for corrupt purposes.

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Judgeship

Fatwa no. 1329

Q: 1: I work as a judge in an Islamic country that does not rule according to the Book of Allah and the Sunnah of the Prophet (peace be upon him). Is the money I earn Halal (lawful) or not?

2: If I work as a lawyer in such a country, is the money I earn Halal or not?

3: If I work as a professor teaching non-Islamic laws, is the money I earn Halal or not?

A: Firstly: Anyone who works as a judge and does not rule according to what Allah has revealed has different cases:

1. Anyone who does not rule according to what Allah has revealed but rules instead according to positive laws knowingly and indifferently is a Kafir (disbeliever) with the consensus of scholars. The wages or salary of this person is considered ill-gotten and it is unlawful for them to take it.

2. Anyone who knowingly does not rule according to what Allah has revealed without considering it to be lawful or not out of negligence but due to fanaticism to a relative, taking a bribe, to harm the interests of a rival

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or any other similar reason has committed a major sin but this does not take them out of Islam. Such a person is a believer based on the amount of faith they have and a sinner based on the major sin they commit.

3. Anyone who does not rule according to what Allah has revealed due to ignorance is a sinner. This person has to quit the job and perform Tawbah (repentance to Allah) from what they have done. Anyone who does that is not an efficient judge but is among the judges threatened to be cast in Hellfire for giving rulings ignorantly and for being unjust. It is not lawful for them to take a salary for doing so.

4. Anyone who judges on a case in error after exerting all effort and while being knowledgeable of the rulings of Shari`ah (Islamic law) is not a sinner. This person will be rewarded for their Ijtihad (juristic effort to infer expert legal rulings) and excused for their error. It is permissible for them to take the designated salary or wages.

Secondly: As for the lawyer who represents another person in a certain case and works in a country that does not judge according to what Allah has revealed but according to positive laws, they are a Kafir if they knowingly defend falsehood supporting their case with positive laws. The ruling is the same whether they consider what they do to be lawful or if they are negligent and indifferent about opposing the rulings in the Qur'an and Sunnah by following

man-made laws. The salary or commission of this person is unlawfully gained and they commit a major sin each time they knowingly defend falsehood despite their knowledge of its prohibition but due to their desire to win the case and be rewarded for it and the money they earn is unlawful. On the other hand, any lawyer who defends a client believing they have the right according to Shari`ah and exerts all efforts to depend on evidence from Shari`ah will be rewarded for their work, excused for their error and entitled to their commission. As for those who defend the rights of others while having some doubt, they will be rewarded and entitled to the agreed commission.

Thirdly: teaching or studying positive laws with the aim of exposing their falsehood, to distinguish between what is good and what is not and to show the sublimity and comprehensiveness of the Islamic Shari`ah in covering all aspects of life is permissible. It may be obligatory at times when it is necessary to show truth from falsehood and to warn the Muslim Ummah to hold fast to its religion and not to be deceived by positive laws promoted by deviant people. Moreover, it is permissible to take wages for carrying out this mission.

As for teaching positive laws believing in them or with the aim of promoting them and drawing an analogy between them and Shari`ah, this is clear opposition to Allah and His Messenger and clear Kufr (disbelief)

and deviation from the right path. In addition, taking a salary for doing this is unlawful. We ask Allah to protect us and we seek His refuge from slipping.

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The first question of Fatwa no. 4591

Q 1: is it true that the Messenger (peace be upon him) said in a Hadith that which means: if i give a judgment in favor of one of you who knows that he is unjust and does not deserve this judgment, i have given him part of the Fire.

A: We know no origin for the wording of this Hadith. The authentic Hadith related to this meaning was reported on the authority of Um Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾I am only a human being, and you people have disputes. Someone amongst you may present their case in a more eloquent and convincing manner than the other, and I give my judgment in their favor according to what I hear. Beware! If ever I give (by error) somebody something of their brother's right then they should not take it as I have only given them a piece of Fire.﴿ Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

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The sixth question of Fatwa no. 3339

Q 6: What is the status of a lawyer in the Islamic judiciary, as it is the norm for a lawyer to exert himself, by all means, to help his client win his case?

A: The status of a lawyer in the Islamic judiciary is as follows: He is a person entitled to defend the one who deputizes him, either the defendant or the plaintiff. He and his client have to be moderate in asking for their rights and treat the opponent fairly. By doing this, they bring goodness to themselves and help the judge resolve disputes. If the opponent and his client are selfish and wish to win the case, even if they achieve this unjustly, and seek to make money unlawfully by resorting to fraudulent means and lengthy disputes, they bring evil on themselves and are sinful for consuming people's money unjustly and

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making it difficult for the judge. Thus, if Allah does not guide the judge, he may not be able to resolve the dispute justly.

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The thirteenth and fifteenth questions of Fatwa no. 19504

Q 13: What is the ruling on seeking judgment at the American judiciary system in disputes between Muslims, whether in divorce, commerce or other matters?

A: It is impermissible for a Muslim to seek judgment at a common law court except in case of necessity, if there are no Shari`ah (Islamic law) courts. If they are given rights they do not deserve, it will be impermissible for them to take them.

Q 15: if a person seeks arbitration from a Muslim man, whether an imam (judge), a Da`y (caller to islam) or anyone else in disputable matters among the Muslims, such as divorce, Khul` (divorce initiated by a wife for a consideration) or commerce, is his judgment binding for them?

A: If this arbitration is made for reconciliation between the parties, it will be Mustahab (desirable) to abide by it, as it purifies the heart from envy, hatred and revenge. However, if it is made as a judgment,

and the judge is able to undertake this mission, being wise and knowledgeable, the judgment will be binding for both parties and must be carried out.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20353

Q: I am not really a general scribe, but people ask me to write their claims and similar documents when they file their claims and law cases in the courts. Both those who seek their rights and those who may have false claims make false statements to win their cases in the court. As a skilled scribe, I may use certain techniques to make their claims sound convincing. Is it forbidden to do this?

A: If you write down people's claims and appeals as dictated and you do not know whether they are true or not, there is nothing wrong in that. In this case, you are not to be blamed for the falsehood and mistakes contained without your knowledge, and the sin is on the person who fabricates them. However, if you know that what they are asking you to write down is false, then it is not permissible because

you are helping them in falsehood and sin. Allah states, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Allah also states, ﴾And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.﴿ You should advise those who you know are lying and remind them of Allah and of the warning issued to those who tell lies and make false claims, in the hope that they will accept this advice and give up their claims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Testimony

Fatwa no. 13626

Q: What is the ruling on someone who witnessed an accident where there were casualties, but he denied seeing it when asked to testify? Is he to blame? Is there a Kaffarah (expiation) obligation upon him, and what is it?

A: It is not permissible to conceal testimony; whoever does so is wrongful and sinful and should repent to Allah (Exalted be He). Allah states: ﴾And the witnesses should not refuse when they are called (for evidence).﴿ And ﴾And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.﴿

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The first question of Fatwa no. 2206

Q 1: When someone applies to get a Bahraini passport,

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witnesses have to testify that so and so was born in Bahrain. They give this testimony whether they are sure of its content or not. Is doing so tantamount to perjury?

A: it is not permissible for a person to testify except to what they have seen or heard. Proof for the foregoing are the Ayahs (Qur'anic verses) in which Allah (Exalted be He) says: ﴾except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).﴿ and: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿ On the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated: ﴾"The Messenger of Allah (peace be upon him) was asked about bearing witness. He said: Bear witness only if you see something as clearly as you see the sun. Otherwise, leave it."﴿ (Related by Al-Khallal)

Accordingly, it is not permissible for a person to testify that so and so was born in Bahrain unless they know this for sure. On the other hand, if someone testifies that so and so was born in Bahrain while they know that this is a lie, this testimony will be considered perjury and the witness will be liable to receive the punishment which is mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet).

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The fourth question of Fatwa no. 4271

Q 4: Guide us, may Allah reward you! what is the ruling on a man who gave false testimony, but was ignorant of it, and had accomplices who encouraged him to do so? He has since repented and has never repeated it again.

A 4: Giving false testimony is one of the major sins. He who repents and determines not to repeat it, his repentance will be accepted if he is faithful. He should return the rights of whomever was wronged or ask for their forgiveness. Allah (Glorified be He) states: (And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.)

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The second question of Fatwa no. 5041

Q 2: Is it permissible to bear witness contrary to the truth, such as testifying that so and so took hold of the land in question starting from a date other than the correct date?

A 2: A Muslim is not permitted to bear such witness, for it contradicts the truth. This witness comes under the warning mentioned with respect to those who give false witness or false statements. Allah (Exalted be He) states: (So shun the abomination (worshipping) of idol, and shun lying speech (false statements)) It was narrated on the authority of Abu Bakrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) stated: (Should I inform you about the gravest major sins? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false statement or a false testimony, and he kept on repeating that warning till we wished he would stop saying it.) (Agreed upon by Al-Bukhari and Muslim).

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The ninth question of Fatwa no. 6355

Q 9: What is the ruling on bearing false witness in cases where no one is harmed or in cases that are in the interest of the government?

A 9: bearing false witness is absolutely Haram (prohibited). Allah (Exalted be He) states: ﴾So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴿ It was authentically reported on the authority of Abu Bakrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾Should I inform you about the gravest major sins? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false testimony, and he kept on repeating that warning till we wished he would stop saying it.﴿ Reported by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith.

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The fourth question of Fatwa no. 7347

Q 4: Is it valid for a person to give testimony that does not harm anyone but benefits the person who requests it? Note that the witness did not see the event, but his testimony is based on his trustworthy friend's information. Is this testimony valid or false?

A: This kind of testimony is prohibited as it is a false testimony, even if it is given to benefit and not to harm anyone. On the other hand, the testimony conveyed from another person should be considered by the judge.

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Fatwa no. 6739

Q: Please advise concerning false testimony and the rulings of Shari`ah (Islamic law) based upon it.

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A: False testimony is prohibited and is one of the major sins. It was authentically reported from the Prophet (peace be upon him) in the Hadith narrated by Abu Bakrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Should I inform you of the gravest major sin? We said, "O, yes, Messenger of Allah!" He said, "Shirk (Associating others in worship with Allah) and being undutiful to one's parents." The Prophet (peace be upon him) then sat up after he had been reclining and said, "And I warn you against false testimony." He kept on saying that warning until we thought he would not stop.)

The ruling based on a false testimony does not turn something Haram (prohibited) into something Halal (lawful); it is just a piece of Hellfire that is acquired by this testimony for the one who made it. If it is proved that a person has made a false testimony, the ruler should punish them in a way that he thinks suitable.

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Fatwa no. 9037

Q: I submit to Your Honor the account of a painful incident that happened to me. One day, I met with one of my acquaintances who said to me, "I want you to testify that none of my brother's heirs are married

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or have died." Actually, I did not expect that he would ask me to do such a thing, but I agreed to go with him to testify. When the judge asked me, "Do you testify that the heirs of such person are all still alive and none of them have married? I said: yes. He told me to say: I swear by Allah, the Great, that what I am saying is true". By then, I kept silent for seconds then I swore by Allah that this is true, because I feared lest they should deprive this family of their father's pension. What I have just stated is exactly what happened.

What should I do concerning the testimony I made? Is it false? How could it be expiated for, bearing in mind that one of the girls did marry before I gave my testimony? I hope that Your Honor will give me the legal opinion in this regard. If I have to feed the needy people, what amount of food should I offer for each? Kindly, give me the answer in this regard.

A: If the matter is as you have mentioned, you have committed a great sin, because you gave false testimony and dared to swear falsely by Allah as well as cheating the judge and the ruler, not to mention helping in unjustly taking people's money. All these are major sins. You are not excused because you feared that the family may have been deprived of their father's pension, for Allah is kinder and more tender to this family

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than you are. Allah (Exalted be He) states: ﴾O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.﴿ and He (Glorified be He) states: ﴾And protect your oaths (i.e. do not swear much).﴿ The Prophet also (peace be upon him) forbade perjury, ﴾Should I inform you of the greatest major sin? They said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false testimony, and he kept on saying that warning till we thought he would not stop.﴿ It has been authentically narrated on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that he said: ﴾A Bedouin came to the Prophet (peace be upon him) and said, "O Allah's Messenger! What are the most grievous sins?" ... I said, "What is an 'Al-Ghamus oath (false oath taken upon giving false and misleading testimony)'?" The Prophet (peace be upon him) said, "It is the false thereby a liar deprives a Muslim of his property unjustly."﴿ Related by Al-Bukhari. As such, you must repent to Allah and ask His forgiveness for

the crimes you committed.

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The third question of Fatwa no. 8811

Q 3: I built a house ten years ago. When I submitted a request to the court to get an official document for the house, the judge asked me to determine when this house was built. If I tell him that I built it in 1382 A.H., I will get the document. However, if I tell him the truth, that it was built in 1392 A.H., I will not get the document. Given that the land on which the house was built is ours, and our ancestors lived there, but in other houses that were demolished.

A: If you say that this house was built in 1382, although it was built in 1392, this is a false testimony. It is impermissible to do so; it is Haram (prohibited) according to the proofs mentioned about lying and giving false testimony. You should tell the truth as it is.

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The first question of Fatwa no. 14844

Q 1: I work in a governmental department and there is a distributor who brings us our requirements. We are asked to testify that he brings all the required quantities at the end of every month. However, we do not know whether he really brings the whole quantity requested or not. The manager of the department threatens us if we do not testify to this.

A: It is not permissible to testify to anything except that which you are certain about and know. You are not permitted to give an untrue statement or testify to something about which you have no information. In fact, this is considered false testimony. Allah (Exalted be He) says: (Shun lying speech (false statements)) In the Hadith agreed upon by Al-Bukhari and Muslim when the Messenger of Allah (peace be upon him) mentioned some major sins, he (peace be upon him) added: ('And I warn you against false speech and false testimony; I warn you against false speech and false testimony.' The Prophet (peace be upon him) kept on saying that warning until the Sahabah (Companions of the Prophet) wished that he would stop.) That is, out of awe of the gravity of this major sin.

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The fourth question of Fatwa no. 1788

Q4: is the testimony of a smoker accepted?

A: There is no doubt that smoking is unlawful, because there are many proofs from the Qur'an and the Sunnah indicating its prohibition. Also, because experts explained that it has negative effects on one's health, finances, and the society. The smoker, seller, and the manufacturer of cigarettes are disobeying Allah and His Messenger. As for the acceptance of a smoker's testimony, it depends upon his situation, the case in which his testimony is required, and the testimony he gives. It is all up to the judge who will hear the case in which the smoker is called to testify.

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The first question of Fatwa no. 3339

Q 1: Is there any specific way for recommending witnesses in the Muslim judicial system,

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such as assigning permanent recommenders and the like? Or are articles number 140, 146, 155, and 165 of the Pakistani witness law sufficient for fulfilling the requirements of the recommendation of witnesses? It may be worth mentioning that the articles which are referred to above give lawyers and examining magistrates the following rights:

1. Verifying the truthfulness of the witness

2. Examining the witness's past and position in life

3. Shaking the witness's confidence

4. Arousing doubts as to the witness's behavior and so on

A: The Muslim judicial system does not assign any permanent recommenders of witnesses. This is because the reality is that there is no specific group of people that knows all the conditions of all those who bear witness in different cases at different sections where different judges are appointed. Rather, it is judges, whenever they need someone to recommend witnesses, who refer to trustworthy and truthful people who are aware of the conditions of the specific witnesses. This is because witnesses belong to various areas. They have different circumstances and intentions and a lot of their affairs may be unknown to many people.

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The fourth question of Fatwa no. 8820

Q 4: In his Mukhtasar (abridged version) of Sahih Muslim, His Authority Al-Hafiz Al-Mundhiri (may Allah be merciful with him) recorded [Hadith no. (1059), p.281] on the authority of Zayd ibn Khalid Al-Juhany that the Prophet (peace be upon him) stated, (Shall I not tell you of the best of witnesses? The one who brings his testimony before it is asked for.) **How do we reconcile this Hadith with the other one that reads:** (A people will come after you who will bear witness without being asked to do so.) **related by Al-Bukhari. This Hadith is also narrated in Sahih Muslim, Sunnan Al-Tirmidhi, Sunan Ibn Majah, Musnad Ahmad, and Muwatta' Malik as referred to in the book of "Miftah Kunuz Al-Sunnah".**

A: Such Hadiths and others which focus on dispraising hastening to present Shahadah (testimony) without being asked and those who take the shahadah lightly, address those who are dishonest and heedless. This might be due to their weak religious knowledge and not fearing Allah. As for the Hadith which praises those who present Shahadah before they are asked, it refers to those upon whom it is obligatory to give Shahadah to prove the truth and vindicate it, because there is no other witness. For more clarification on this point, refer to the books of (Fath-ul-Bary) and (Fath-ul-Majid).

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The fourth question of Fatwa no. 19873

Q 4: if a non-Muslim owner of a huge commercial store asks for Halal certification for some foodstuffs to confirm they are Halal (Lawful) for Muslims, is it permissible for the Council of Senior Scholars to issue such a certificate after verifying that the mentioned foodstuff is Halal?

A: If this foodstuff is actually Halal, it is permissible to testify in favor of its owner that it is Halal. However, the authority which has testified this should continue to monitor this store to make ensure that they continue to abide by Halal standards.

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Forgery

Fatwa no. 168

Q: Many civil servants are used to forge vouchers seeking transportation allowance for their families. They claim that this is their right as they are citizens and should benefit from Bayt-ul-Mal (Muslim treasury) like all people do in various ways. Is this Haram (prohibited) and considered stealing from Bayt-ul-Mal?

A: If the reality is as mentioned, it is not permissible for a person to present forged vouchers claiming that its value has been spent in transferring their family or luggage and to demand this money from Bayt-ul-Mal. This is considered forgery and fraud. The money they have taken is prohibited and unlawful. They should receive Ta`zir (discretionary punishment) and the money they have taken unlawfully should be returned. They should not commit such sins on the pretext that others do the same.

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Fatwa no. 1824

Q: Is it permissible to sell, buy or share birth certificates?

A: It is not permissible for a Muslim to sell, buy or share birth certificates, such as the case in which the person sells birth certificates of his family members to another man to participate in such companies by the names of the owners of these certificates as if they are his own children, while they are not. A Muslim should cooperate with his country to enforce its laws related to the birth certificates as long as they are not against the Shari`ah (Islamic law). This, in fact, pertains to cooperation in righteousness and Taqwa (fearing Allah as He should be feared) as Allah (Exalted be He) orders saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Breaching the laws in a way that entails corruption for the individuals, the society and the state constitutes cooperation in sin and transgression that Allah (Exalted be He) prohibits saying: ﴾but do not help one another in sin and transgression.﴿ Moreover, this action involves telling lies, which is Haram (prohibited), and consuming people's property unjustly by the two parties, since both earn money through unlawful channels, i.e. telling lies, deceiving and betraying the state.

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Fatwa no. 4367

Q: What is the ruling in Shari`ah (Islamic law) on forging a school certificate in order to seek knowledge?

A: Forgery is Haram (prohibited) and one of the Major Sins, whether it is done for the purpose of education or for any other purpose. We are reminded by the statement of Allah (Glorified and Exalted be He): ﴾So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴿ and the saying of the Prophet (peace be upon him): ﴾Should I not inform you of the greatest of major sins? We said: Yes Indeed, O Messenger of Allah! He said: Associating others in worship with Allah, Being disobedient to parents. The Prophet (peace be upon him) was reclining then he sat and said: And false speech and false testimony﴿ (Agreed upon by Al-Bukhari and Muslim).

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The seventh question of Fatwa no. 5377

Q 7: What is the ruling on false medical certificates which a Muslim takes from a doctor and presents as a pretext for being absent from work? The fact is that he submitted this certificate to take leave from work to visit his family in Tunisia and Algeria. He who does not present such a document would have no excuse, and would be fired or would receive a salary reduction.

A 7: These certificates are Haram (prohibited), for this is lying and falsehood. Allah (Exalted be He) states: ﴾So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴿ The prophet (peace be upon him) said: ﴾Should I inform you about the gravest major sins? They said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The narrator said: The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false statement or a false testimony. He kept on repeating that warning till we wished he would stop saying it.﴿

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Fatwa no. 17568

Q: The US government gives unemployed individuals financial aid which varies according to each case. This aid is given to every unemployed person whether Muslim or non-Muslim. Some Muslims support large families and their salaries do not cover living costs, so they register as being unemployed to increase their monthly income. If the government becomes aware that they are employed, the aid would be suspended, as it is given only to those who are unemployed. Some taxi drivers or grocers take this aid from the government. What is the ruling, given that the government takes a tax of 7% on all goods bought by citizens and residents?

A: This is considered lying and forgery and is Haram (prohibited), regardless of whether the government is Muslim or Kafir (non-Muslim). Muslims should demonstrate that they are trustworthy and sincere in order to give the true image of Islam and call others to it through their good conduct.

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Fatwa no. 15798

Q: We sent a letter to the crown price (may Allah safeguard him) to raise bonuses, and he agreed to that. The addition, which amounted to 400 SR, was given as family allowances. When we sent messages to education departments in the various districts of the Kingdom, we were asked to bring documents proving that we had families to support to receive the allowance, but we refused in the beginning. Later, we came to know that this is the usual procedure whereby we could receive the raise, bearing in mind that some of us are not married, but their families are having difficulty facing the burdens of life. Anyhow, we managed to bring the required documents proving that we had families to support. These documents were issued from the court and we sent them to the Ministry of Education to finally receive the raise in allowance. I would like to draw your attention to the fact that some of us are not married and not supporting a family, but are financially insolvent. Are we permitted to obtain such documents?

Is the sum of money which we receive permissible? If not, what should we do with regard to the money we have already received? Kindly give us the detailed answer to this question. We are very grateful to you!

A: It is not permissible for students to obtain documents proving that they support families while they are not, because this is lying. Thus, they should pay in Sadaqah (voluntary charity) the money they have received by means of these documents.

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The first question of Fatwa no. 20626

Q 1: A civil servant says that the employees of one section in his department had a raise. The employees of another section requested to be dealt equally and given the same, but the director of the concerned department declined their request. The employees, thus, forged the signature of the director while the latter was unaware of that and sent a letter to the concerned authorities to request a raise. They indeed had the raise and are still receiving it up to the present time. The questioner feels remorse, but he fears of being punished in case that he tells about what he and his colleagues did. He, thus, asks as to whether such increase is Halal (lawful). What does he have to do in case

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it is Haram (prohibited)?

A: What is mentioned in the question is a sort of forgery and telling of lies for devouring money unjustly. It is strongly prohibited and it is not permissible to acquire money through this means.

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bribery

Fatwa no. 20623

Q: One of the people delegated to work at the Islamic and Arabic Sciences Institute in Indonesia asks about the following: Every person carrying a personal passport delegated to work in this country has the right to be exempted from the customs duties required on any car they would like to buy. If the value of the car plus the customs duties is estimated at a hundred million Rupiah for example, they can buy it for only fifty million Rupiah. The problem is that if a person tries to get the car, they would not be able to do so, as the agent of the embassy offers to give them money to sign over their right so that he would be able to buy this car and resell it to benefit from the difference of customs' tax.

The Question: Is such an act permissible? If I am unable to buy this car because of the complications faced when dealing with public offices by this agent until the exemption period ends, or if I do not want to buy a car, is it permissible for me to take the money instead ?

A: Taking this sum of money from the embassy agent or from any other person is impermissible, as this is delusion.

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The first question of Fatwa no. 3819

Q 1: what is the ruling on paying a bribe to obtain your right? To make it more clear, a person did some labor for a foundation; and when he tried to get his due wages, he was faced with the inflexibility of the employees who dropped hints that they would not pay him any of his financial rights unless he gave them a bribe. It is worth mentioning that no other means are available for the concerned person to receive his due money except to let the matter go before the court and pay a lawyer double the due sum in question until the case is decided. Is it permissible to pay the bribe?

A: Taking bribes, paying them to a bribe recipient, and mediating between the two are forms of major sins. Proof for the foregoing is what was related by Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah on the authority of `Abdullah ibn `Amr that the Messenger of Allah (peace be upon him) said: ("May the Curse of Allah be upon the briber and the bribe recipient.") Moreover, it was related by Ahmad, Al-Tirmidhy, and Al-Hakim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("May the Curse of Allah be upon the person who gives the bribe

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or receives it to change a judgment.")

Finally, it was related by Ahmad on the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("May the Curse of Allah be upon the briber, the bribe recipient, and the mediator between them.")

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Fatwa no. 1468

Q: A man tried to make his mother kiss Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) during their Hajj, but they were unable to do so due to the crowds of pilgrims. He then gave the soldier entitled to protect Al-Hajar Al-Aswad ten SR; so he pushed all the people away and it became possible for the man and his mother to kiss Al-Hajar Al-Aswad. Is this permissible? Is this man's Hajj accepted even though he did this?

A: If the reality is as mentioned, the money this man paid to the solider is a bribe that should not have been paid. On the other hand, kissing Al-Hajar Al-Aswad is an act of Sunnah (supererogatory act of worship following the example of the Prophet); not one of the rituals of Hajj. Thus, it becomes Mustahab (desirable) for anyone who is able to reach it to kiss it as long as they do not harm others. However, if it is difficult for some to do this, it is sufficient for them to touch Al-Hajar Al-Aswad with a stick and kiss it. If this is also difficult, the person who circumambulates could just point at Al-Hajar with their hand when they pass by it, and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). This is in accordance with the Sunnah. giving bribes is not permissible for a person who circumambulates and likewise it is not permissible for a solider to accept bribes. They both committed a sin from which they have to make Tawbah (repentance to Allah).

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Fatwa no. 2811

Q: I have a brother who wants to find a job in the Kingdom of Saudi Arabia. Thanks to Allah, he adheres to his Din (religion) (although none can verify this but Allah) and follows the Sunnah (whatever is reported from the Prophet). Because of the fraudulent practices and deviation prevalent in the company he is working for, he has sent me his graduation certificate from the Faculty of Commerce in Alexandria in 1974, Economy Department, to try bring him a job. I have an offer from a saudi person who is asking for 5,000 riyals in return for getting my brother a job in the saudi airlines. Is this lawful? Kindly advise.

A: If the reality is as you mentioned that you are offered to pay money in return for a job contract in the Saudi airlines or similar companies, this is a major sin. Similarly, accepting that sum of money is Haram (prohibited), because this is a bribe. It was authentically reported that the Messenger of Allah (peace be upon him) has cursed the briber and the bribe recipient.

Consequently, you should avoid such means to find a living and seek lawful ones. I advise you to fear Allah and put your trust in Him, for anyone who fears Allah and keeps their duty to Him, He will make a way for them to get out from every difficulty, and He will provide them from sources they never could imagine.

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The ninth question of Fatwa no. 4048

Q 9: if a person gives money when purchasing goods from the government so that they may not sell him bad goods, is this money considered a bribe?

A: Yes, this is considered a bribe and the person who does so falls under the curse made against the briber.

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Fatwa no. 5435

Q: We have signed an employment contract willingly even though the salary is small and we feel aggrieved. To our surprise, we have discovered that it is customary for traders and checkers or their authorized representatives assigned to receive the goods to give us five or ten riyals.

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We take this money through three means as follows:

1. money we are given willingly because of finishing their work properly without delay, counterfeit, or giving priority to any of them.

2. Money we directly ask for or give hints that we want.

3. Money we take for the overtime we work after the usual working hours. For example, our work ends at nine p.m., but sometimes there are some traders and checkers whose requests are not finished at that time. They want to receive the goods before the following day fearing the consequences of delivering the goods late. They ask us not to leave work before finishing their work and they pay for the overtime. It should be noted that the department does not mind working for those people beyond the usual working hours.

In short, we take the money with the full consent of the checkers, or due to our direct demand, or because of overtime.

Are our earnings from this work totally or partially Haram (prohibited) or Halal (lawful)? If they are Haram, how can we dispose of them? Please explain in detail giving examples.

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It is noteworthy that we mix our Halal salary with these earnings and pay 2.5% from it as Zakah on the money. It is difficult to give accurate calculations of these earnings, but we can calculate them approximately.

A: If you are a civil servant and receive money from the checkers for finishing their work, you are sinful. This act entails consuming people's money unjustly. It is authentically reported that (When Ibn Al-Lutbiyyah, who was employed to collect Zakah, came to the Prophet (peace be upon him), he said, "This is for you, and this is a gift given to me." The Prophet (peace be upon him) stood up, praised and glorified Allah, and said, "I appoint a man among you to do work that Allah has entrusted me with, then he comes and says, 'This is for you and this is a gift given to me.' Why does not he sit in the house of his father and mother and see if he would be given anything? By Allah, none of you takes anything unlawfully but he will meet Allah carrying it on the Day of Resurrection. I do not want to see any of you carrying a camel groaning, or a cow mooing, or a sheep bleating when he meets Allah." Then, he raised his arm (so high that) his armpit could be seen, and said, "O Allah, I have conveyed the message.") (Agreed upon by Al-Bukhari and Muslim)

Taking money when directly asking for it or giving hints about it is considered asking for bribes. The Prophet (peace be upon him) has cursed the briber, the bribe recipient, and the mediator between them.

Furthermore, taking money from checkers for finishing their work beyond the usual working hours is not permissible. The payment for the jobs you do is entrusted with the department where you work; not with you or the checkers. You are employed in this department for a known salary, so it is not permissible to take money from the checkers for working for them beyond the usual working hours. Rather, you may ask the one in charge of the department for overtime payment to finish the work for the checkers.

Accordingly, the means you have described above for taking money are unlawful and the money you have received through them is Haram. You may get rid of it by returning it to the persons from whom you have taken it, giving it in Sadaqah (voluntary charity) to the poor, or spending it in charitable activities.

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The eleventh question of Fatwa no. 6261

Q 11: The government counts the sheep and sends fodder according to the number of sheep. Some people give a bribe to the employee entrusted with counting the sheep to record a higher number in order to get more fodder. It should be noted that fodder is sufficient for the exiting sheep only. We hope to have your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue!

A: It is not permissible to pay or accept a bribe. The false number the employee records is falsehood and forbidden. It is an act of cooperation in sin and transgression. Allah (Exalted be He) has forbidden this, saying: ﴾but do not help one another in sin and transgression.﴿ The additional amount of fodder the owner of the sheep takes for the false number of sheep is unlawful for him.

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Fatwa no. 6679

Q: I am an Egyptian engineer working in Saudi Arabia, and before that I used to work in Iraq. During my work in Iraq, I oversaw the extension of a sewer system in a Shiite area. I prepared price lists and account statements. At that time, there was a contactor who carried out the operation from the beginning. The contractor was good, loved by the supervisory body in the municipality, and was the only nominee for the job. When the contractor knew that I was the engineer in charge implementing the operation, he met me and said that he would give me 10.000 dinar in return for helping him in the work, i.e. I would supervise the work.

After the work had been entrusted to the contractor with the same prices that I prepared for the job, (it should be noted that prices were determined before the contractor met me), they were high because Iraq was in the state of war. I could have reduced the prices but I did not. I thought that the sum would go to the government to buy weapons and use them to fight and kill Muslims in Iran.

Later on, I discovered that the contractor gave me the money in order not to change the prices because I could have done that.

Dear scholars, this was the reason to take the money from the contractor and only for your information, I did not help the contractor

much and the quality of work was according to the specifications and technical requirements.

Dear Scholars, I took this sum and spent it all except for a house which I built in my hometown with the money I received and I got married as well.

I always think of this matter and can barely sleep at night because I feel terrible about taking this money and I was mistaken. What should I do?

Dear scholars, what should I do if the money is ill-gotten and I cannot repay it or give it to the needy? I do not have anything except a house in my village where my wife lives, and my mother and my younger brothers will also live there.

Dear Scholars, I have a mother and four young brothers, the eldest is 11 years old. My mother is old and my father passed away and did not leave us anything. Is it permissible to write the house in their names in order to feel relieved?

Dear Scholars, could you issue me a Fatwa in order to be free of guilt? What should I do if the sum is ill-gotten? Taking into consideration that there is nothing left of this money except the house where I live.

Dear Scholars, is my marriage with this money invalid because

I paid the Mahr (dowry to a bride from the groom) from it?

A: Taking this money is forbidden because it takes the same ruling of a bribe, and bribery is illegal. The money is not considered a gift from the contractor to you. Had it not been for your supervision over the project, he would not have given you the money. It is also not in return for work because you did not work for it. You must give this money in charitable ways even in intervals. Do not return it to the contactor because he was wrong in giving you the money, even if he completed his job. It is neither your right nor his. As for your marriage contract, it is valid even if the Mahr was paid from the bribe.

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Fatwa no. 7245

Q: What is the ruling on a candidate for parliamentary elections who gives voters money to vote in favor of him? What is his punishment? Please advise! May Allah reward you with the best and protect you for the service of Islam!

A: the money a candidate gives to the voters in order to vote in favor of him is a bribe, which is Haram (prohibited).

The punishment is to be determined by the legal courts.

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Fatwa no. 7013

Q: First: I work with my father in the field of customs clearance to act on behalf of some companies. The job involves clearing the imported goods in the customs through a series of procedures and steps, which we usually undertake with the customs staff who receive basic salaries from the government for their work. However, most of the customs staff requires customhouse brokers to pay additional fees and others do not require it. These fees may be requested before or after finishing the procedures, and the staff may not explicitly demand paying them, but in somewhat indirect ways. If we refuse to pay, they would impede our work at various levels, for instance, they may claim that we have not completed our papers, or that they suggest a condition which we do not meet in an attempt to hinder our work. This usually happens before accomplishing

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our work. If we accomplish our work without paying them such bribes, they would hinder it on upcoming occasions. Am I permitted to pay these fees? If not, am I considered under necessity so that there is no sin upon me in doing that? Should I appoint another person to pay these fees? Should I leave this job and look for another one? It should be noted that paying such bribes does not cause Zhulm (injustice) or harm to any person, nor does it involve taking what is not my right. The companies which authorize us to clear their goods pay us money as a separate clause for the charges taking into account the bribes we give. It is often a specified sum of money, regardless of what is actually paid and the wages we obtain for clearing the goods. My father needs my help in this work so he asks me to remain with him.

Second: Doing business necessitates that I deal with particular government employees, such as tax officers, health and supply inspectors and others, and this requires that I pay them bribes. Otherwise, they, out of revenge, will impose legal fines and penalties on whoever refuses to pay. Should I pay such money

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to avoid their evil and alleviate harm from us? Is it impermissible for us to pay such money and should we endure their harm?

A: First: Bribery is Haram (prohibited). It was authentically reported on the authority of Thawban that the Prophet (peace be upon him) said, ﴾Allah has cursed the briber, the bribed, and the mediator between them.﴿

Second: It is obligatory on you and your father to give up such work as long as it is in the state mentioned above. If you leave it, you would be saved from sin - Praise be to Allah; otherwise, you should try your best to earn your living through lawful channels since there are many means of Rizq (sustenance) available. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He

will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ You should not obey your father to remain with him when it comes to this work, because it is an act of disobedience and we know that no human being is to be obeyed in defiance to Allah. Nevertheless, be dutiful to your parents in goodness, since Allah (Exalted be He) says, ﴾but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

Third: The money that the client pays to his deputy to spend on the goods should be spent on permissible channels without

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extravagance or payment in prohibited matters. What remains of the money should be returned to the client unless he willingly gives it to his deputy.

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Fatwa no. 7630

Q: i have a friend who is a government employee. He was tempted by evil companions to take bribes, and he kept doing this for many years. Now he has performed Tawbah (repentance to Allah), praise be to Allah. He observes Sawm (fasting), offers Salah (Prayer), gives Sadaqah (voluntary charity) and tries to do forms of goodness. He performed `Umrah twice and Hajj once. He has acquired wealth through bribery during those years. As he is still an employee, he cannot return the bribes to the people who gave them to him, as this is going to harm his reputation and might render him legally responsible for this crime. He also cannot find these people, as some of them died. What should he do now? Is it permissible for him to estimate the sums of money he took as a bribe and use them to build a Masjid (mosque),

carry out any charitable project, such as organizations for memorizing the Qur'an or orphanages, or give them as Zakah to those who deserve it?

A: If the situation is as you have mentioned, he should perform Tawbah by quitting this, regretting it, insisting on not doing it again and returning the rights to their owners as much as possible. If this is not possible, he should spend the money in different forms of charity on behalf of the wronged people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7516

Q: There is a friend of mine who works as an engineer for a company, his job is to monitor and approve the invoices submitted by the contractor to the company. One day, the engineer's personal car broke down, so the contractor - who has a mechanic workshop- offered to repair it at his workshop, my friend has specified the defects and said that he will pay two thousand Riyals for the repair work. However, the contractor changed and added many new spare parts more than what was specified by my friend. It is crystal clear that he did this to

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please the engineer who judges his work performance. I am asking your Eminence about what should my friend do? Should he pay the two thousand Riyals only as previously agreed upon between them or should he pay the real value of the repairs? I would also like to ask whether or not it is permissible for my friend to give the contractor the car for repair?

A: If the reality is as mentioned, what the contractor has done is considered to be a bribe for the engineer; therefore it is impermissible for him to accept it, and he must pay the actual value of the repairs and the spare parts, it is also better for him to stay away from suspicions.

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Fatwa no. 7491

Q: I am a Sudanese young man who is studying in Pakistan. I would like to ask Your Eminence a question and hope to receive a reply. Due to my bad financial conditions, I have tried to do business with some brothers. We managed to purchase women's clothing and shoes, but we were surprised to find the customs officer in Karachi Airport telling us

to go back and not to enter the country with these articles of clothing (130 dress) and (50) shoes. After a long argument, he demanded 2000 rupees as a bribe and later decreased the money to 1700 rupees and we agreed and paid him.

Now, what is the ruling on the profits we will generate from selling these clothes and shoes? If they are unlawful, is it permissible to donate them to the Afghan Mujahidin (those striving in the Cause of Allah), to support some poor students, or to purchase gifts for our families? Please advise! May Allah help you to serve Islam and Muslims!

A: If the reality is as you mentioned, the money you paid is a bribe and is unlawful. As regards the clothing and the shoes, there is no harm about their price and profits.

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The first question of Fatwa no. 7670

Q 1: What is the ruling of Shari`ah (Islamic law) on a man who is given money at work without his request or manipulation? For example, a mayor or shaykh-ul-Harah (an official who acts as a liaison officer between a small subsection of a precinct and the local police station) may be given money by the inhabitants of his precinct to give them certificates.

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Some may give him fifty riyals and others may give him more or less. Is it permissible for him to take that money? Is this money regarded as Halal (lawful)? Can we take the following Hadith as evidence of the permissibility of this? On the authority of Salim ibn `Abdullah ibn `Umar who narrated from his father `Abdullah ibn `Umar from `Umar (may Allah be pleased with them) who said: ("The Messenger of Allah (peace be upon him) used to give me from Bayt-ul-Mal (Muslim treasury) and I would say, 'Give it to one who is more in need of it than me.'" He said, "Take it. If any of this wealth comes to you without your hoping for it or asking for it, take it and keep it. If you wish, then give it as Sadaqah (voluntary charity), and if nothing comes to you, then do not hope for it." **Salim** said, **"`Abdullah** did not ask anyone for anything and did not refuse anything given to him.") **(Agreed upon by Al-Bukhari and Muslim) I quoted this Hadith from the book entitled, "Dalil Al-Falihin." Is the money given to an employee without asking for it or using tricks to gain it regarded as Halal?**

A: If the reality is as mentioned, giving money to this mayor is Haram (prohibited), because it is a bribe.

The Hadith of Ibn `Umar (may Allah be pleased with them) has nothing to do with this matter,

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because it has to do with one who is given something from Bayt-ul-Mal by the one who is in charge of the Muslims, without asking for it or hoping for it.

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The ninth question of Fatwa no. 8267

Q 9: Some tourist agencies organize Hajj and `Umrah (lesser pilgrimage) trips. They have to pay some money to the officials to get Hajj visas; otherwise, they would not get them. This money is not given in an official way and is not for certain procedures for getting Hajj visas; is this money considered a bribe, and if it is, is it not permissible for us to perform Hajj by means of these travel agencies or will they hold the responsibility even if we know what they do?

A: This money paid is considered a bribe, therefore, it is not permissible to deal with them, given that there are many other travel agencies.

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The twentieth question of Fatwa no. 8859

Q 25: I went on a treatment trip to another country with my brother. We wanted to go back home on the same day. There was a long line of people at the physician's, so the driver suggested to me to give money to the doorman to let me enter first, but I replied that this was not permissible. We went to another physician, but we did not find him. So we went back to the first one, intending to tell him that I was in a hurry so that he would let me enter, then I would reward the doorman on my exit so that it would not be a bribe. However, when the driver and I were about to enter into the clinic, we met the doorman and the driver told me to give him money and I did so reluctantly; what is the ruling on this? Am I to blame? What should I do?

A: Your paying a bribe to the physician's doorman is prohibited. You should repent and seek Allah's Forgiveness.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fifth question of Fatwa no. 9206

Q: If I work in a pharmacy or any other place where I get my wage from the employer, but some buyers give me tips; what is the ruling on taking these tips without asking for them?

A: It is not permissible for you to take this money, for it is a kind of bribe, which is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 6573

Q 4: A truck driver was carrying unlicensed cargo. On his way, he was stopped by some police officers who demanded his driving license as well as the license of the cargo. Producing none of them, they said that they would confiscate both the truck and the cargo. At the end, they asked him to pay a sum of money in return for letting him go away with the truck and the cargo. Is this money considered a bribe or not?

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A: If the reality is as you have mentioned, it is Haram (prohibited) for the said driver to pay any of the money required. Likewise, it is Haram for the police officers who arrested the driver to ask him for money or to accept his offer, because this is bribe and breach of trust. This is based on the general proofs indicating the prohibition of treachery and bribe, which involve great evil and bring noxious consequences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18640

Q: Five years ago, I submitted a request to obtain a piece of land to start a project of rearing poultry. During the process of applying for the land, some people told me that there was a surveyor for the lands for projects and if I did not give him a bribe, he would write a report that the land was not valid for projects. Of course I was ignorant of some matters. One day the surveyor came and without telling him anything or speaking to him overtly, I placed 1500 SR in his pocket without him asking me for anything. He asked me why I gave him this money. I told him to buy fruits for his children. After that he wrote that the land was valid for projects,

because no body applied to receive that piece of land before me. It is about 2.5 km from the village and it is in the desert away from urban communities.

Now, I am about to start the project. Allah (Glorified and Exalted be He) has guided me to His Obedience. If this project is lawful for me, I will continue it. Otherwise, I will totally leave it to escape evil. May Allah grant you success!

A: What you did is an unlawful bribery and the Prophet (peace be upon him) has cursed the briber and the bribe recipient. Therefore, you must make Tawbah (repentance to Allah) and never do that again.

If the project will not involve wronging others, lying, or violating people's properties, there is no harm in it and it is lawful for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and third questions of Fatwa no. 6496

Q 1: i have a pending transaction with the legal court; i gave someone a sum of money to carry out this transaction for me, say to issue me a legal document. Given that the land related to such transaction is all mine, will this be considered a bribe? Will

I be a sinner in doing so?

A: If the provided service, i.e. issuing a legal document for the land, was not part of his job that he was obliged to do by dint of his post, the money you paid him will not be considered a bribe. However, if it was something that he was obliged to do by virtue of his post, in this case it will be impermissible.

Q 3: there is a mayor who refuses to approve any paper except after taking fifty or a hundred Riyals despite that he receives a salary from the government. What is the ruling on giving him money? Is there a sin upon us if we give him money for we are in need to issue birth certificates, for example, or others?

A: This falls under the ruling on bribery.

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First question of Fatwa no. 5124

Q 1: A- Is it permissible for a person to pay money to be elected as an Imam (the one who leads congregational Prayer) of a Masjid (mosque)?

B- If we know that an Imam did so, will it be permissible for us to perform the Salah (Prayer) behind him? Will he be considered a Fasiq (someone flagrantly violating Islamic law)?

C- Is it Haram (prohibited) to receive such money?

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D- Is such money considered Sadaqah (voluntary charity) or a bribe?

A: A- It is impermissible for a Muslim to pay money to officials to elect him as an Imam while there are other candidates of better or similar qualifications.

B- It is Makruh (reprehensible) for whomever knows that a certain person gave payment to be elected as an Imam to perform Salah behind him, if he has the ability to change the Imam or perform Salah behind a better Imam with no fear of Fitnah (sedition) or harm of any kind. This is because the Imam who gives payment to win the post is considered Fasiq.

C- It is absolutely Haram (prohibited) to receive money for the purpose mentioned above.

D- Money which is paid for the concerned purpose is not Sadaqah. Rather, it is a bribe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9849

Q: A man has a transaction in a governmental department. He was asked to pay a sum of money so that his transaction would be completed. He agreed, but he went to the police and reported that person to them. He was then arrested and put in prison.

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First, if he had paid the requested sum of money, would have he been considered sinful and a briber or not?

Second, is this contradictory to Shari`ah (Islamic law)? Should he have advised the man before reporting him to the police?

Third, is he considered sinful for reporting the man to the police?

A: First: paying money to an employee for completing transaction procedures is a form of forbidden bribe.

Second: a person who is asked to pay a bribe should reject this as much as possible, and try to persuade the person who made this request to change their mind. However, if they insist on claiming a bribe, they should be reported to the officials if they are known for taking bribes. There is no harm in reporting them to the officials in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (12988)

Q: I drive a large freezer vehicle and I have my own sponsor. I transport vegetables and fruits from Al-Hadithah to Riyadh. We, drivers, wait ten or more days for our turn to load. As for institutions,

they are given priority to load. However, individuals who do not want to wait pay 1000 riyal to the company to be considered one of them. Is this permissible? Likewise, in Halat `Amar, in the clearance stations, they may not let you load for ten or more days, unless you pay 100 riyals. Is this permissible? May Allah guide, protect and reward you abundantly! May peace and blessing be upon our Prophet Muhammad, his family and Companions!

A: It is impermissible for you to pay the aforementioned sum of money to be given priority on the loading list. Actually, such behavior is a bribe. There are many Shar`i (Islamic legal) evidences that prohibit bribery.

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Fatwa No. (13717)

Q: Is it permissible to pay a bribe if driven by necessity? In fact, I am a Muslim under heavy debt. In my opinion, there is no way out for me except traveling abroad and leaving my country Egypt. You know that man- made laws, not

Shari`ah (Islamic law), is applicable here. If I want to travel to Saudi Arabia, I have to change my job title from an employee to a grocer, or any other profession. This can only be done by a bribe to custom authorities. Am I permitted to do so, bearing in mind that I will travel to Saudi Arabia to work as a teacher? Please, give me a detailed and comprehensive answer. My Allah guide and protect you!

A: It is impermissible to pay a bribe to change your job title from an employee to a professional, as this involves lying and helping one another in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14258

Q: i am a volunteer soldier in the Egyptian army, which means that i am supposed to serve in the army until i am sixty. i have learned that there is someone who can release me, but he would take some money to do this. is this money regarded as a bribe? Answer me, may Allah reward you!

A: You are not permitted to pay any money to the said person

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to release you from the army. Rather, you should seek to be released through the appropriate legal means which agree with the Shari`ah (Islamic law).

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Fatwa no. 14596

Q: I am a student and the time for exams is very close, but I have not studied well. This educational stage is considered a critical stage in my life as a student. There are only ten days left before the exams. I have many lessons piled up due to some circumstances I have undergone. Of course these ten days are not sufficient for me to study my lessons. I have heard from one of my friends that there is a proctor who takes a sum of money from every student to secure an open and easy examination. The student who refuses to pay will be treated severely. I feel confused, hesitant, and afraid that if I pay this money, I will be disobeying Allah (Exalted be He) and His Messenger. I am keen not to disobey Allah. I would like to know the ruling on this issue. Is this considered a bribe? It should be noted that most students will pay the money;

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because, as I have mentioned, it is a critical stage in education which will shape the future. Finally, may Allah (Exalted be He) help us all to do good deeds and have a sound view. Please note that I need your reply as quickly as possible!

A: It is not permissible for you to pay a sum of money to a person to facilitate cheating in exams and it is not permissible for other people either; because the sum of money paid to the person who provides an informal relaxed atmosphere in the exam is a bribe. The Prophet (peace be upon him) has cursed the briber, the bribe recipient, and the mediator between them. It is also an act of cheating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 15536

Q 3: In 1397 A.H. i paid three thousand Riyals to someone in order to obtain a license for a land grant from the municipality of the village where i live. Later on, I discovered that the head of the municipality does not issue the license except with the sum mentioned above. At that time, I did not realize what this was; whether it was a bribe or a sale, but mostly I thought that it was a bribe. I gave him the money and I took possession of the land after a while. I mortgaged the land to the real-estate development fund

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and established a building with the mortgage which is still standing until now. It should be noted that the Form that was issued by the municipality for this land bears the title of "A grant" and not a sale. Your Honor, would you please advise me on what I should do to free myself from guilt on a Day where no wealth nor children will avail, except those who come to Allah with a pure heart.

A: It seems from your case that what you have done is a clearly illegal bribe. You must repent to Allah not to repeat it again. You should advise this person in charge, if you can, and if he does not comply you should report him to the police and stop him from committing this illegal act, taking evil gains and obstructing people's interests. The Prophet (peace be upon him) cursed the briber and the bribed and the one who serves as a mediator between them.

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The first question of Fatwa no. 15922

Q 1: What is the religious ruling on a person who pays a sum of money to a public servant in return for fulfilling a personal interest? It is worth mentioning that this action causes no harm to any Muslim and may aim at warding off evil that might take place in case they do not pay this sum of money.

A: Giving money to a public servant

in return for fulfilling a personal interest for the payer is totally Haram (prohibited) because it is regarded as a bribe. The Prophet (peace be upon him) has cursed both the briber and the one who takes bribe. Also, any employee is required to do their job without taking any money from those seeking their assistance to finish their needs. No money is lawful to them for doing their job except their salary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16547

Q: I was a soldier whose job was to patrol the frontiers. Trucks loaded with goods crossed the station where I work. The owners of the trucks used to give us tips to help them pass the customs officers without paying duties. I receive about twenty thousand Riyals for this act. Adding the amount to my salary and the price of my father's sheep, we bought a Mercedes truck. Later, the truck was damaged in an accident. The repairs of the truck cost me twenty-three thousand Riyals. This money is a cause of worry for me, so I want to get rid of it. Please tell me how I can get rid of it.

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A: The tips you took are considered bribery which is impermissible. The Prophet (peace be upon him) cursed the one who bribes, the one who takes bribes, and the one acting as a middleman between them. You must not return to this act, and you must perform Tawbah (repentance to Allah) and ask Allah's forgiveness. If you know the persons from whom you took the money, you may return it to them; otherwise, you may give it in charity to the poor and needy on their behalf. May Allah support and grant you and us success!

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Of Fatwa no. 16789

Q 3: Some employees tend not to accomplish their pending work at their departments except if they are paid money, but in case they are not, they keep procrastinating and giving excuses (for not doing so) at a time when a person's interest might be important and urgent. Is it permissible to give such employees money with the intention of offering a present in case there is a necessity?

A: It is impermissible to pay any money to an employee for finishing the transaction, for this is considered a prohibited bribe. The Prophet (peace be upon him) cursed the briber, the bribee, and the intermediate; the briber is the one who pays the bribe, the bribee is the one who takes it,

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while the intermediate is the person who mediates between both. Whoever refrains from accomplishing their assigned transactions, their affair should be submitted to their responsible manager to punish them.

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Fatwa no. 18719

Q: I am a young Algerian man and I work as an office assistant in a private clinic where I receive patients and arrange their turns to be checked by the doctor for a monthly salary of four thousand five hundred Algerian Dinar. This salary is very low and does not cover the basic needs of my family, bearing in mind that the average salaries in my country range from four thousand to ten thousand Algerian Dinar. To be specific, sometimes patients who visit the clinic kindly give me some money. They do so willingly as a sort of financial help and the doctor knows about it. It is also worth mentioning that I do not provide any special service to patients who give me this money. Nevertheless, some of my friends who are knowledge seekers advised me not to accept it. Ohers told me that taking the money is Mubah (permissible). What do I have to do then? Please provide me with your beneficial answer. May Allah preserve you.

A: It is impermissible for you to receive any money from these patients. This is because your

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job is to arrange patients' turns to be checked by the doctor and if you get any payment from them it will be regarded as a Haram (prohibited) bribe. This is because when a patient pays you something, they do so to get a preceding turn or to be given general preference over other patients. To conclude, it is Wajib (obligatory) on you to employ honesty and fairness between patients and not to accept any payment from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21106

Q: I own a private medical testing laboratory located in a main street where there are more than thirty clinics, all of which refuse to deal with us, as our laboratory does not give them a percentage of the profit in return for the patients they send to us.

I am convinced that it is Allah Who is the Sustainer, and that if a person leaves something for Allah's Sake, He will grant them something better. It is not only about money. The other aspect is that those doctors defame our laboratory by claiming that it is unqualified, and the workers there are novices. Sometimes, they even claim that we do not perform the analyses at all. I might not be exaggerating if I say that

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I contact thirty clinics a week, but only one patient comes to my laboratory, without the permission of the doctor. They totally control the patients by their lies. This is great harm to us that brings us notoriety and financial losses. If I make sure that the price I pay to the clinics is the same as the other laboratories, or even less, and I give the doctors a percentage of the price without increasing it for the patients, out of removing the financial and psychological harm, is this Haram (prohibited) or not? Is giving a percentage without the patient's knowledge Haram or not? Is it considered a bribe? Is this money considered unlawful? I have tried to convince the other laboratories not to give the clinics this percentage, but it was of no use. I have also tried to convince the doctors to send the patients to us in return for giving this percentage as a deduction for the patients, but it was of no use either. Please advise, may Allah inform you.

A: it is impermissible for a laboratory owner to give the doctor who sends the patients to his laboratory a share of the money. This is considered prohibited bribery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (25820)

Q: I am a construction company owner. I have a friend who works as a manager in a company that prints school books and notebooks. By virtue of his relationships with officials at the Ministry of Education, he is capable of obtaining contracts for the Ministry's construction projects. As a friend of mine, he offers to work with me based on a speculation contract, where his role would be getting the project and my role would be its execution. The problem is that my friend cannot get the project without paying a certain sum of money, bearing in mind that there are no other bidders. As for me, as a company owner, if I do not deal with him or with others in such a manner, all my projects will stop. Please, give me a fatwa on the issue. May Allah reward you good!

A: What the abovementioned person does is prohibited bribery. He who pays it and the intermediary are cursed. Thus, you have to advise him not to do it again. Moreover, it is impermissible for you to accept projects he obtains in return for these bribes as it falls under helping one another in sin

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and transgression and consuming people's property unjustly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (20723)

Q: I have a consulting office in a number of governmental circles. I, myself, do my best to clear all my customers' transactions. Sometimes I can clear and finish transactions, and sometimes I find difficulty in clearing them. Therefore, we entrust them to an intermediary between me and such circles in order to clear them in return for a certain sum of money we agree on. After a period of time, I felt that the intermediary clears transactions only after paying trivial sums of money to some officials in such circles, and thus he can get things done quickly. Please, bear in mind that I only have doubts due to what I have heard about him that do not amount to certainty. In general, neither did he tell me about it nor did I agree with him thereon. Also bear in mind that the office is my only source of income. What is the ruling on dealing with such an intermediary? Am I sinful for dealing with him if I have

doubts regarding his work? Should I continue working with him so long as I am not certain he does this, or should I stop dealing with him? Answer us, may Allah reward you!

A: You have to clear transactions you committed yourself to clear, and you have to do it yourself. As for transactions you cannot clear, you may not commit yourself to clearing them so that you may not involve yourself in the sin you mentioned, i.e. paying a bribe even through an intermediary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and third questions of Fatwa No. (21772)

Q: In view of the heated competition between pharmaceutical companies, their representatives give doctors gifts such as a pen on which the product name is printed, a watch, a cassette, etc. In return for such a gift, doctors prescribe the drug to patients. What is the ruling on doctors accepting these gifts? Are they gifts or bribes? It should also be noted that there is a department in the company that is dedicated to promotion. If a doctor prescribes the drug correctly only when needed, may he accept such a gift? Or would he be sinful? Please, provide evidence.

Sometimes, the company gives the doctor a specific gift in return for prescribing

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a specific amount of their drugs. Is this a bribe, i.e. specifying the amount and the return? Please, provide evidence. Sometimes, the company gives him a gift in return for prescribing a certain drug without specifying any particular amount. If a doctor prescribes the drug rightfully when needed only in return for such a gift, would he be sinful? Please, provide evidence.

Sometimes drugs are equally effective but they are produced by a number of companies with different brands, so the doctor prescribes the brand of the representative who visits him more frequently and gives him gifts from his company claiming that these effective drugs are not equal to those who are not effective. What is the ruling? Is promoting a product in this manner permissible? Please, provide evidence.

A: It is not permissible for a doctor to accept gifts from pharmaceutical companies, as it is a kind of prohibited bribe, even if they are called gifts or whatever. In fact, names do not change facts. Moreover, such gifts may make him unfairly biased toward the company that gives him gifts over any other company, which causes harm to the other companies.

Q 3: My question is related to working as advertising representatives of pharmaceutical companies. Nowadays, some or most of these companies promote products through gifts or bribes. They give gifts to doctors so that they will prescribe drugs produced by these companies. Moreover, representatives fear for their positions in the companies if they do not behave as such. Furthermore, many doctors will not prescribe

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drugs for patients if they are not given gifts, and will only prescribe the drugs produced by those who give them gifts. Therefore, reps are forced to compete with other companies as far as gift giving is concerned. What is the ruling on this? Are they considered cases of necessity because they fear that they might lose their job, especially when we take into consideration financial obligations they have to fulfill?

A: a company rep who gives gifts to doctors to promote the company drugs over those of other companies is regarded as the intermediary between the one who gives the bribe and the one who takes it. The Prophet (peace be upon him) cursed the three parties in the Hadith: (Allah has cursed

the briber, the bribed, and the mediator between them.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17941

Q1: Is it permissible for Muslim youth who own commercial projects to pay money to criminals who threaten to either kill them or burn their property if they do not pay them money, bearing in mind that the police is unable to arrest these armed criminals?

A: There is nothing wrong with paying money to ward off the evil of these criminals

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who want to kill Muslim youth unless they pay them money, if that's the only way to be protected from them. On the other hand, this money is unlawful, as they are taking it without any right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1324

Q: A man works at a contracting company that deals with bribes to manage its work and win bids, and on failing to complete a contraction, it gets an interest-based loan from banks; is this employee to blame? Is it permissible for him to take a salary for his work at this company? Is it permissible for him to get a percentage for collecting the sums due? Do you advise him to quit this work? Please guide us!

A: working for a contracting company that deals with bribes to win bids or undertakes usurious transactions with banks is cooperation in sin

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and transgression through registering and managing usurious transactions and whatever has to do with Riba (usury/interest) and bribe. Cooperation in any of this is Haram (prohibited), for Allah (Exalted be He) says,

﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ It was authentically reported that ﴾the Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, the one who records it and the two witnesses to it, and he said: They are all equal.﴿ Reported by Muslim. Therefore, it is not permissible to take a salary or a percentage for managing usurious transactions and collecting the sums due. He should look for another job that neither involves undertaking nor cooperating in what is Haram (prohibited), in order to keep himself away from what Allah has prohibited and to be keen on getting lawful earning.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 18452

Q 3: A female accountant works for a company in which presents are being

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distributed to them, since they are working in the Taxation Department. However, these presents are actually bribes, but she is obliged to take them, how should she dispose of them? Should she throw them away or give them to the poor? For Allah is Pure and never accepts but what is also pure.

A: These presents fall under the ruling on bribes which are impermissible to give or take, therefore, what has been taken should be returned to its owner, moreover, they should be informed of the prohibition of doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18412

Q 3: What is the definition of Riba, bribe and theft and what is the difference between them?

A: riba in the Shari`ah is the increase received when exchanging an item of the six commodities in which Riba runs for another of the same kind, or a delay of payment of the price of commodities in which exchanging on the spot is obligatory.

bribe is the money or so like paid to abolish the truth or establish falsehood.

theft is taking money that belongs to others stealthily and wrongfully from a fortified place.

The difference between bribe and theft is quite clear in their respective definitions.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 19174

Q: I am a pharmacist who works as a medical representative at a pharmaceutical company. we give the physicians and pharmacists in the public and special hospitals gifts such as a pen or clock with the name of the product or the company engraved on it, so that the physician would prescribe this drug to patients. Many competing companies do this frequently; otherwise, their products would face recession, so that the patient becomes a victim of competition. What is the ruling on such work?

A: This act is not permissible and is considered a bribe which is Haram (prohibited), for it impels the employer to be unjust by cooperating with the company that offers him gifts and abandoning other companies. This is consuming the people's wealth unjustly. It entails inflicting harm on others, so one should avoid and warn against it, for the Prophet (peace be upon him) cursed the person who bribes and the one who takes the bribe. We pray to Allah to grant us well-being and safety.

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The fifth question of Fatwa no. 5414

Q 5: a man is entitled to a property deed that he can get only by paying some money. Is it permissible for him to pay this money to get it? Or is this money regarded as a bribe? Or does it come under the saying of the Messenger (peace be upon him) (And what they have been forced to do.) **? You should bear in mind that unless he pays this money, he will not get his title deed except after many years.**

A: Whoever is entitled to a property deed should follow the official procedures, and if anyone asked him for a bribe, he should not give it to him; rather he should inform his supervisor.

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Fatwa no. 2889

Q 1: My father works in the police in Egypt and his work necessitates that he

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meets people, discusses their problems and violations and settles their disputes as much as he can. People give him money in return for this work, in addition to his monthly salary that does not cover our basic needs. It is even less than our basic needs. What is the ruling of Islam on that money? Please, substantiate your answer with narrations related to the life of the Sahabah (Companions of the Prophet), Salaf (righteous predecessors) and Tabi`un (the generation after the Companions of the Prophet), besides what was narrated from the Messenger of Allah (peace be upon him) in this regard to have the matter clear for me and my family. Am I permitted to live on the money that my father obtains besides his salary, knowing that he is my guardian and I do not have another source of living to cover the expenses of my university studies? May Allah reward you with the best!

A: Your father is an employee who receives a salary for his work and he reconciles between litigants brought to him for investigation during his work. He takes money from the litigants or one of them in return for reconciliation or investigation. Whereupon, such money is considered a bribe and bribery is Haram (prohibited), since the Messenger of Allah (peace be upon him) said, ❨Allah has cursed the briber, the bribed, and the mediator between them.❩ Related by Al-Hakim on the authority of Thawban (may Allah be pleased with him).

If your father's earning comprises lawful and unlawful money that cannot be distinguished, the food, clothes and the other needs provided through such money are

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lawful according to the preponderant opinion of scholars.

Q 2: My brother obtained his B.Sc. in Commerce from the University of Alexandria, Economics Department, two years ago, but he has not found a good job to help him fulfill his needs. Moreover, the places where he works do not apply the limits set by Allah. Therefore, I talked to a Saudi man to bring an employment contract for him, but the Saudi man made it contingent on paying 5000 Saudi Riyals. What is the ruling on that, keeping in mind that my brother and I do not have such an amount?

A: it is not permissible to pay someone a sum of money to acquire an employment contract for your brother. It is a major sin because paying such an amount of money is considered bribery and it was authentically reported that the Messenger of Allah (peace be upon him) cursed the two people who pay and accept the bribe. Thus, you and your brother must earn your living through lawful channels. Indeed, whoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty) and will provide him from (sources) he could never imagine.

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The second question of Fatwa no. 20311

Q 2: Is it permissible for me to accept gifts from employees who work with me in the same association? When one of them travels to his home country, he brings me a gift. If it is impermissible, should I return it? It should be noted that I have limited authority in the association, as there are more superior positions (the chairman, deputy chairman, and the board of directors), but I am the direct boss of these employees. Please advise. May Allah preserve and bless you.

A: If the case is as mentioned, it is impermissible for you to accept their gifts, as this would be considered bribery.

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The tenth question of Fatwa no. 20628

Q10: we are civil servants in a governmental department that had a contract with another company to supply us with fuel. The company offered us some cards as gifts, as we are the coordinators between the two parties. We are sure that these gifts are not added to the company expenditures.

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It should be noted that their expenditures are audited by senior officials in the department of financial affairs.

A: It is not permissible to take these gifts from the companies you deal with as they are considered bribes. Indeed, the gifts given to those in authority are ill-gotten gains.

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The first question of Fatwa no. 20606

Q 1: I am a principal of a school compound at one of the villages subsequent to Al-Madinah Al-Munawarah, praise be to Allah. What I would like to clarify for your Eminence, is that people at this village are nomads, belonging to Arabian tribes, they are characterized by generosity and gallantry, thus, they always take the initiative to invite me to either lunch or dinner, and if I refuse, they send me the slaughtered animal to my house at the village and say that this is their duty towards my colleague teachers and myself. However, I am worried that this might be a sort of bribe. It should be mentioned that whoever invites me either has children at the school, or works in driving the students, or even wants to get closer to me for my post as a principal. But on the other hand some do not have any interest.

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Should I reject these invitations? For I find this matter very harassing.

A: It is impermissible for an employee to accept presents or gratuities from any beneficiary, and the same applies to the school principal, for it is impermissible for him to accept the presents given by students or their parents, as all this falls under prohibited Ghulul (embezzling from booty). Moreover, it is authentically reported that the Prophet (peace be upon him) said: (Gifts given to workers are Ghulul) This is because accepting them compromises inequity and involves unlawful rendering of services or favors.

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Fatwa no. 18039

Q: I am a teacher in a school for literacy. After the first semester, when the final grades are announced and certifications are given, they bring me gifts. I accept them due to the persistence of the students. Is it permissible to accept these gifts? Are they considered bribery?

A: giving a gift to a teacher in a regular school, whether it is public

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or private, is considered bribery. It is, therefore, impermissible to give or accept these gifts.

The Prophet (peace be upon him) forbade workers to take gifts. It was authentically reported on the authority of Abu Hamid Al-Sa`idi (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Gifts given to workers (employees) are considered ill-gotten.﴿ (Related by Ahmad and others).

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Third and Fourth questions of Fatwa no. 3567

Q 3: a person has some due rights that are in the possession of someone else, but the former is unable receive his due rights. This person may be able to recover his rights through paying a bribe; is he allowed to do so? What is the ruling on the briber in such a case?

A: The person in question may waive some of his rights and receive the rest, or he may raise the matter to the authorities. Whosoever fears Allah (Exalted be He) and keeps his duty to Him, He will make their affairs easy for them.

Q 4: A person has some transactions with some departments, and if they do not pay

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a bribe to the concerned officer, the transactions in question will be suspended. Is it permissible for him to pay this bribe?

A: It is impermissible for this person to pay a bribe to have his transactions completed. Rather, he has to raise the matter to the head of the concerned officer and whosoever fears Allah (Exalted be He) and keeps their duty to Him, He will make their affairs easy.

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The seventh question of Fatwa no. 4529

Q 7: Is it permissible to pay a bribe to perform Hajj?

A: It is not permissible for a Muslim who has performed the obligatory Hajj to pay a bribe to perform supererogatory Hajj. However, if a person could not find any other means to perform the obligatory Hajj, they are given Rukhsah (concession) to pay a bribe, but it is still prohibited for the person who receives it.

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The third question of Fatwa no. 3679

Q3: As an accountant in one of the national institutions, I audit the business accounts of this institution. Sometimes, I come across sums of money paid as bribes to some individuals. Is overlooking such a crime considered participation in the sin and acceptance of it, especially because if I draw attention to this, others will condemn me and ridicule me? I hope Your Honor will explain the legal ruling in this regard.

A: It is authentically reported from the Prophet (peace be upon him) that he stated: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") So you should consider the situation to see what manner suits you most. However, be careful of the consequences of your enjoining good and forbidding evil.

In short, you must forbid what you are sure is a bribe as long as this will not result in greater harm (troubles) or the like.

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The first question of Fatwa no. 4270

Q 1: what is the ruling on my cousin who works as a traffic officer and takes bribes from drivers claiming that they are gratuities? Are they really gratuities? Can I accept gifts from him? What shall I say to him? Would you please advise him? Am I permitted to sit with him? Note that he offers Salah in its due time and while sitting with him I sense a devout spirit.

A: It is not permissible for you to accept your cousin's gifts, if they are from the bribes he receives. However, you can accept them if you do not know whether it is of the bribes he takes or not. But if most of his money is unlawful, you should not accept it out of precaution. However, it is best to return his gift as a kind of reforming, advising, and reminding him of his evil act. Moreover, calling the bribes which he receives gratuities is a lie and a trick of giving false names to the unlawful

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to render it lawful unjustly. He should be advised, may Allah guide him. Your cousin should fear Allah and call himself into account, not to take bribes from drivers as it is considered unlawful, injustice, and treachery, not gratuities.

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Fatwa no. 16434

Q: Some leaders of battalions do not accept anyone to register in the military battalions unless one pays them a sum of money to receive a salary from the government. What is the solution for a person who has done this and then repented from it?

A: whoever takes unlawful money and then repents to Allah, should return the money to its owner if possible. Otherwise, he should give it in charity intending its reward to go to the owner of the money, with a deep feeling of remorse, seeking Allah's Forgiveness and determine never to repeat this because Allah (Exalted be He) states: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ An employee

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who takes money from clients is thus taking an unlawful bribe. The Prophet (peace be upon him) cursed the person who gives bribe or takes it. Bribery is a grievous crime and one of the grave major sins. It is ill-gains and unlawful for a Muslim to take for any reason.

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By the Grace of Allah, the twenty third volume of the Fatwas of the Permanent Committee for Scholarly Research and Ifta', has come to an end and Allah Willing, it will be followed by the twenty fourth volume starting with topic: (Dress and Adornment).